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Woodstock Letters

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AUGUSTIN CARDINAL BEA, S.J.

AN IGNATIAN SYNTHESIS
EDWARD J. SPONGA

PSYCHOLOGICAL NOTES on the *SPIRITUAL EXERCISES*
W. W. MEISSNER

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OBITUARY —— BOOK REVIEWS

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WOODSTOCK LETTERS

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Augustin Cardinal Bea, S.J.

The following documents represent three of the Cardinal's public statements during his visit to the U.S. this year

Address at Boston College Convocation
March 26, 1963

IT IS A DEEP AND SINCERE JOY for me to be able to address a few words to you. First of all, I want to express my joyful gratitude. For many years, I have followed the work of the Catholic universities and colleges in the United States, a magnificent system that started humbly in the foundation of Georgetown University, with Father John Carroll, later Bishop of Baltimore, as its loyal promoter and first chancellor. Despite my interest, I never had thought I would ever know personally, and have such direct contact with one or the other of these Catholic institutes of learning. And certainly I never imagined that I would treasure any of them as my "Alma Mater," which now is somewhat the case with Boston College, as it has been for three years with Fordham University.

I am especially happy about the doctor's degree of Boston College as it somehow represents the many others that have or would have been offered to me by other Catholic universities but which—with much regret—I could not accept because of the necessary shortness of my visit to the United States. Let me herewith, publicly and solemnly, assure all those whose gracious invitations I had to refuse, and in general all the Catholic universities throughout the United States—especially those directed by my confreres in the Society of Jesus—that I profoundly appreciate their often difficult and always very

dedicated and self-sacrificing work. I promise to remember them all in my prayers and in the offering of the Holy Sacrifice.

Allow me to refer again to this doctor's degree which I have just received. I would like to regard this conferral as a symbolic act; this degree has been granted to me in my capacity as President of the Secretariat for Promoting Christian Unity and that means a recognition of the work of the Secretariat itself. Therefore, I would like, by this conferral and its acceptance, to include somehow all my collaborators—not only those whose names are frequently mentioned, but also those more than forty members and consultors of the Secretariat, who have placed their knowledge and judgment, their experience and their concern for Christian Unity at the service of the Secretariat in its ecumenical role at the Second Vatican Council.

No doubt you would like to have from me at least a few words on the work of the Secretariat and on the ecumenical aspects of the first period of the Council. In the first place, I am deeply grateful to the Lord for the great things that He has done to the Church through its Council. I am thinking here, above all, of the deepening consciousness of belonging together by all those who believe in Christ and who are baptized in Him. In connection with the Vatican Council, this solidarity in Christ was expressed in every part of the world and with unexpected intensity. Let us think, for example, of the declarations of so many leading personalities from the large Christian confessions who, again, and in many different ways, asserted that the Second Vatican Council concerns all Christians, and that no Christian could be indifferent to its progress. Another sign of fraternal concern for the Council and the problem of Christian Unity is the fact that several venerable Churches of the East and nearly all Protestant world federations or alliances delegated over forty observers. These Delegated-Observers followed the work of the Council with careful interest and prudent diligence. There also has been fraternal interchange of ideas and problems between the Observers and the Fathers of the Council, inside and outside the Council's hall. This was very profitable for both sides. But still, I would like to stress a fact that from the religious-supernatural point of view is still far more important: that is, the joint prayer which Christians of nearly all denominations in all countries and continents of-

fered to the Father of all blessings, that His Spirit may guide the Council according to the will of the Son.

These events are, at the same time, also an appeal to us to listen to God's voice, for God speaks to us in these events and asks us to adapt our life and our actions according to His message. We are all sent by the Lord of the vineyard into His vineyard. We are God's and Christ's helpers in the work of His mercy for the Church and for the whole of humanity. In order to collaborate in the promotion of Christian unity, everyone who believes in Christ and is baptized in His Name must be conscious of his serious duty and privilege to be *concerned* with everyone else who believes and is baptized in Him. For all are organically bound to Christ, all are children of God and brothers in Christ. This Christian concern implies an understanding of the meaning and aims of the ecumenical movement and, especially, what means are at the disposal of all Christians to promote Unity: prayer and sacrifice, the example of an authentic Christian life, above all that humility and love which are the true signs of Christ's disciples and indispensable for fraternal relations between the different Christian confessions.

But you, dear students, who eventually will more or less be engaged in prominent tasks of Christian leadership, must be well equipped with an even more solid and profound knowledge of the means at our disposal for ecumenical work. Among these means I would like to stress, especially for you, the possibility of common collaboration with non-Catholic Christians in areas that are not directly doctrinal. I mean working together in instilling the principles from that common heritage of natural and especially Christian truths into education, into the family, civic and political life. I mean a more widespread and serious collaboration in realistic action against the plight of the suffering, homeless and hungry. Of course, the Catholic will be aware of the difficulties arising from such collaboration and conscious of the wisdom and prudence it demands, as well as the need of the proper guidance of ecclesiatical authority. Our Holy Father Pope John XXIII gives us a suitable norm to shape this attitude of mutual understanding and fraternal collaboration: "Emphasize what tends to unite men, and accompany every man as far along his way as is possible

without betraying the demands of justice and truth." These encouraging facts may not obscure for us the *difficulties and obstacles*. Certainly, we have begun well and with promise, but it is just the beginning of a long and painstaking way, that will demand much patient love and perservering work. This should not discourage us. All that the Lord has already done for Unity, especially in these past few years, should inspire us with confidence, the confidence that can move mountains. The unity of all Christians is God's will and God's action.

You know that, three weeks ago, the international Balzan-Foundation, with its residence in Switzerland, unanimously awarded to the Holy Father the 1962 prize for the promotion of peace and brotherliness among men, and included in its reasons, the invitation His Holiness extended to non-Catholic Christian Observers to attend the Council. Through this invitation, the Balzan Statement said, the Holy Father has extended and promoted a spirit of mutual understanding and fraternity far beyond the circle of the Christian world.

This fact shows us how much the world is looking to us Christians. It points also to the great significance of Christian Unity for humanity in general. This significance does not end in the mere promotion of an attitude of appreciation and brotherliness. It goes much further. For the perfect Unity of those who already believe in Christ is *the very sign* by which men will recognize Christ and His divine mission, according to the prayer of the Divine Saviour for His disciples, a few hours before His Passion: "That they all may be one, even as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me" (John 17:21). This means that the work for Unity is very urgent, as urgent as today's humanity has need of Christ, because there is no other name in whom it can find its salvation. Therefore, the work for Christian Unity is as urgent as men's salvation and the glorification of God and Christ in humanity.

Address for the IX Agape, New York City
April 1, 1963

I AM TRULY GRATEFUL to be able to address a few words to this gathering, organized by the American Council for Democracy Under God. And I want to express my deep joy in seeing here such a large number of distinguished personalities from the civic, cultural, social, economic and religious world. It is a very promising sign of our times that such people are able to gather in serene and fraternal conversation for the theme: "Civic Unity in Freedom under God." Whoever has been following for years international and national life will admit without hesitation that such a gathering for such a theme would hardly have been possible but twenty or thirty years ago. It is a sign that the men of our time are more deeply reflecting on the very spiritual basis of human existence, in order to build up upon this foundation a future strong enough to resist the serious dangers that threaten that future.

The theme, "Civic Unity in Freedom under God," is well-chosen. From the title one almost instinctively realizes that here the two most profound tendencies and anxieties of modern man are touched upon: the anxious striving for *unity* and for *liberty*. There is a polarity for these two concepts, but also an enormous tension between them. In a certain sense, a large part of the problems of mankind today can be reduced to the very difficulty of harmonizing *in practice* these tendencies towards unity and towards liberty, without doing harm to the one or sacrificing the other. The difficulty is simply the practical conciliation of the innate dignity of the human person with his social nature, for according to the biblical expression, "It is not good for man to be alone." In fact, nature itself inserts the human person, from the first moment of his existence, not only into the family or into the various religious or civic forms of society, but also into the great Family of Nations, into the whole of humanity.

1) Today the inclination or the drive towards unity is particularly strong, and seems based on the very direction and built-in logic of the modern world. The quick and easy travel possibilities that bring us daily into contact with so many peo-

ple; mass communications that keep us informed of events which take place in every part of the world; the repercussions of these events in one country on the rest of the world, because of the increasing interdependence of political necessity, of cultural, economic and scientific developments—all this is drawing the world together into a conscious One World. Our large cities best illustrate this drive towards unity and the tensions of this thrust, when, in the rush hours, all are pushing and colliding against each other in airports, streets and subways—each running after his own job and each pursuing his own interests.

This last image best illustrates also that the mere increasing of physical contacts between men does not suffice to create a deep and authentic unity. The experience of the murderous and devastating effects of wars (and the more or less persistent threat of another one) is a clear proof that the means that are *physically* bringing people and nations closer to one another can certainly be instruments for those who want to create unity, but these means cannot create unity by themselves; in fact, they can become the instruments of our own destruction.

Why is this? Because here is not meant the unity of many well-oiled wheels and parts of a machine. The Unity in question is essentially and preeminently a *human* work. It is the conscious, *free* decision of responsible persons to unite with other responsible persons, in order to live together in peaceful harmony. It is the conscious encounter of free men, the mutual exchange in giving and receiving what each one has, not merely of material goods but also, and above all, of spiritual riches. This exchange is at the same time a symbol of the mutual giving of the *persons* themselves—the act and symbol of self-giving as is witnessed in every authentic friendship, especially in the true love of man and wife.

2) In order consciously to build up this Unity, we cannot be lulled by the mere repetition of the words "unity" and "liberty." We must penetrate into their profound meanings.

a) First of all, *liberty*. Liberty is the human right to be oneself and freely to decide one's destiny according to one's own conscience, without the interferences of others. Conscience, of course, excludes anarchy, and confirms the existence

of a whole world of moral obligations and thus also of man's duties regarding his fellow-men. Man carries out these obligations in order to obey his own conscience. Since there is question of fulfilling his obligations in a conscious and free way, it is clear that man has the duty to seek the truth in order to know his obligations, and to form his conscience correctly. Only in this way will liberty of conscience not lead to discord but rather to true and profound unity. This liberty requires that every person, and society as a whole, respect the free decisions of others. Let me add at once an obvious point: the destiny of a person, who is *so* autonomous, cannot be merely earthly, momentary and transitory.

b) On the other hand, just as man appreciates more and more his innate gift of freedom, no less is he becoming aware of his innate desire for *unity*. Man, inserted into society since his birth, can only develop in society; that is, in a reciprocal giving and receiving with other persons who are as free and autonomous as himself, as individuals or as united in society. In this receiving from other persons and from society, and in making his own contribution, man enriches himself, develops his own personality, and contributes to the complete development and full manifestation of the immense potentialities latent in himself and in humanity. In this development and manifestation, all nations and races, with their specific characteristics, their varied creations of human intelligence, and their distinct cultures have a place. All are working together, as if to insert, thread after thread, their own share in that magnificent carpet which is the human family, on the way towards its proper development and its proper destinies.

3) What is the law that governs these mutual exchanges, the law of the promotion of Unity? Pope John XXIII once said that in his own life, he always tried to emphasize what tends to unite men, to accompany every man as far along his way as possible without betraying the demands of justice and truth. The law for creating unity is truth, justice—and we can add—charity; or more generally, that law which is written in man's heart, prompting him to do what is good and to avoid what is evil. Each of us, in fact, experiences daily that internal law of tension mentioned by the ancient poet, Ovid: *Video meliora proboque: deteriora sequor*—I see what

is good and approve it, yet often I follow what is wrong. By this we confess our awareness that some things, from the specifically human point of view of the conscience, are good and other things are evil; and that the obligation lies with us to opt for the good things and to perform them, and, on the other hand, to avoid what is evil. A liberty that does not conform to this law is no liberty, it undermines unity and creates anarchy. This is the very cause of mutual destruction. A Unity that does not respect this law may eventually create a certain form of unity, but it is a unity not of free and responsible men, but of slaves.

4) What I have said so far has not yet exhausted the rich reality of the relations that are possible to man with other free men. When man retains and develops the salutary, original freshness of his existence, when he keeps a spontaneous and profound vision of the whole dimension of life, not distorted by blunders or by alleged philosophical or scientific results, then he has the sense and the awareness that his personal relations reach beyond and above the level of human society.

You bear witness to this fact, Gentlemen, you who represent in a way the whole world, also the most ancient cultures and religions. The sciences, especially history and ethnology, also bear witness with you. All testify that man is aware of his deepest relations—relations that cannot be disregarded—to a Supreme Being who is personal, paternally grave but still benevolent, infinitely more wise and good than all human fathers.

This Being stands at the origin and at the end of temporal human existence. To him man appeals in his most solemn moments, in hours most compelling and desperate; and he appeals to him as the almighty guide of human events and destinies. This Supreme Personal Being is at the same time the ever present witness to man's actions, a witness who approves, praises, and rewards the good actions, who reproves and condemns the evil ones. Moreover, according to the well-known phrase of the non-Christian poet quoted by St. Paul in the Areopagus of Athens, "for we are his (God's) offspring" (Acts 17:28), man feels himself somehow related to this mysterious personal Supreme Being, for man is made unto the likeness of God. Therefore, man knows that between himself and God there exist those mutual exchanges in giving and receiving,

somewhat similar to those reciprocal exchanges he has with his fellow-man. When man is aware that he stands under the paternal and grave authority of this Supreme, personal Being, and respects his own liberty to decide his own destinies under this authority and according to it, then man is also aware that all his actions, be they right or wrong, have good or bad repercussions on his relations to God, his Supreme Authority. It is by this faithful awareness that man's definitive destiny in the hereafter is shaped and decided.

Seen in this light the law of unity and the reciprocal exchange of material and spiritual riches with his fellow-men—this law of truth, justice and charity—is not an abstract law, suspended in the air. No, this law rests on the paternal and grave authority of a Personal God.

In conclusion, there is no need to insist on the urgency of working toward the realizing of the tasks outlined by the Civic Unity in Freedom under God. The urgency is clear enough. If ever and in any place there be a very deep anxiety for the peaceful living together of men in the family of nations, it is here in the city that graces the United Nations.

In order to emphasize how much I appreciate the difficult work of this organization, it suffices to make my own the words from the radio-message of Pope John XXIII with reference to the Cuban crisis: "To promote, favour and accept negotiations, at every level and at any time, is the norm of wisdom and prudence that draws forth heavenly and earthly blessings." Surely you, who are, so to say, continually engaged in the gigantic struggle to free humanity from the grip of the exhausting and terrorizing armaments race; surely you will understand how important and necessary it is that your work be supported by a strong and efficacious *will* for peace, a desire widely spread throughout the nations represented here.

The American Council for Democracy under God, which arranged this gathering, constitutes, I believe, an important initiative. By many means, among them the international "Pro Deo" University in Rome, this organization makes its own contribution to support the movement for peace, to promote the meeting of all men of good-will, of every nation and religious conviction, who accept the platform: Civic Unity in Freedom under God.

I have tried to sketch what can be the basis of such an encounter. I leave it to the speakers who follow me to develop its various aspects. I conclude by expressing the wish that the idea of such fraternal encounters—whatever may be their concrete forms—may spread rapidly in the world. It is a question here of an extremely important and urgent work. In fact, not only the material peace of the world is involved, but also an orderly and harmonious development of humanity with its natural and supernatural destiny.

Press Conference in New York
April 1, 1963

Question 1: Can Catholics accept freedom of conscience for each and every man to choose his own religion or to choose to have no religion at all?

Answer: I have already answered this question during the Agape meeting in Rome last January. I said then that the liberty of man means that man has the right to decide his own destiny freely according to the dictates of his own conscience. From this conscience is born the duty and the right of man to follow his conscience, to which duty and right correspond the duty both of individuals and of society to respect that liberty of personal decision. When we say conscience we exclude of course moral anarchy and we implicitly affirm the existence in every man of the moral obligations which result from the very nature of man since he is endowed with reason. To these moral obligations belong also the duties of a man to his fellow men. In the ultimate analysis man fulfills these obligations in obeying his own conscience.

Please note that all I am saying about liberty of conscience is not merely my own personal opinion, but the teaching which the Church has held for centuries. It is true that in certain places some of the members of the Church have not respected this right of freedom of conscience—as we see happening in other fields of human activity. The Church cannot accept that man be exempted from every moral and religious obligation whatsoever. But she does affirm that nobody can be forced to

fulfill that obligation. Naturally when a man, in consequence of an erroneous conscience, makes attempts on the rights of other men or of society, these last have the right to make provision to protect their rights and those of society. But they cannot correct the erroneous conscience of another man by force or by violence.

Besides, both individuals and society should leave each one free to accept and to fulfill his obligations and duties exclusively by the use of his own free will.

QUESTIONS DIRECTLY RELATED TO THE SUBJECT OF THE AGAPE

Question 2: Is the ancient tradition of the Agape banquets not a purely religious one which excludes civic subjects?

Answer: 'Agape,' as you know, is a Greek word which means brotherly love, charity. In early Christianity the word was used to signify the brotherly meetings which the first Christians held and which centered around the celebration of the Sacrament. But the Agape in itself was a separate and distinct thing from the Sacrament celebration. In the Agape they gave witness to mutual fraternal love. The New Testament teaches that those who participated in the Eucharistic Sacrament acquired a 'oneness.' Now this 'oneness' was given its concrete expression in the Agape. You can see, therefore, that fraternal love which was precisely the center of the Agape, was always the love of a man for his fellow-man, even though the Agape had a specifically religious root. This mutual love implies mutual recognition of the dignity of the human person and therefore in this sense recognition of the equality of all men united in their love for each other and, according to circumstances, a basis for an exchange of each other's goods. This exchange is of course the symbol of the mutual gift of each person to the other of himself just as we see in the case of true love between man and woman and in any genuine human friendship.

The Agape, then, was originally a typically Christian custom. But at its root lay recognition of the fraternity and the reciprocal gift of themselves made freely by men. At least on a purely human and social plane it lent itself therefore to a wider application to all men of good will. Now this is the purpose aimed at by those meetings called Agape meetings and

fostered by the International University of Social Studies "Pro Deo" and the American Council for the International Promotion of Democracy under God.

Question 3: Is the inter-religious good-will and cooperation which flows out of the Agape of the Pro Deo movement directly if not exclusively directed towards Christianity?

Answer: As you can see clearly the answer to this question is contained in my preceding remarks. The Agape centers around, not exactly the union of Christians, but around the union of all men *as men* whatever be their religion or faith. Today we have become more conscious than ever of the equality of all men without distinction of race or of faith, and of the necessary truth that they form a family of brothers united by mutual love.

Christians of course can contribute enormously in virtue of their spiritual values and common heritage, even though they themselves still lack complete unity. You understand however that the unity among Christians does not proceed along merely human lines but has a religious basis, the basis of God's revelation as made through the message of Christ. For this reason I would like to underline that these Agape meetings are not directly my interest as President of the Secretariat for Promoting Christian Unity, but simply and directly as one who has the good of humanity as such at heart. While on the one hand humanity goes on to a greater differentiation and, unfortunately, division in itself, all men who love their fellow-beings should make every effort to promote unity wherever and to whatever extent it is possible.

Question 4: How do you explain that the International University of Social Studies Pro Deo was chosen to be the platform for the civic meetings called Pro Deo Agape meetings?

Answer: You all know that both Pius XII and His Holiness John XXIII have repeatedly made appeals to all men of good will to unite as far as possible for the good of humanity and in a special way for peace. The present Holy Father—to give one example—declared to a pilgrimage of *Pax Romana,* that he himself was seeking with all men those things which unite rather than those which divide men and that he applied himself to seek that road which was open to him without doing injury

to the rights of truth and justice. Now as to the International University Pro Deo: the latter is unique in its education and research, in that it is specifically oriented towards mutual understanding, and its national councils (especially of the Catholic, Protestant, Orthodox and Jewish friends of the American Council) are also very close to the heart of the Pope for the work they are doing for the peace and the harmonious cooperation of all peoples. This is manifested in this city of New York where the United Nations has its seat.

This work of the International University Pro Deo has received repeated encouragements from his Holiness Pope John XXIII. He has done this in a very fine letter sent on the occasion of the presentation of the Acts of the seventh Agape meeting held in Rome in 1962 and then in a telegram sent to the eighth Agape meeting held in Rome last January. And now I have the great happiness of announcing that I am bearer of a magnificent message from the same Holy Father for this, the first Agape meeting held on the territory of the United States. In this he encourages this fruitful and providential initiative which is so important for the good of humanity, to create a will for peace, efficaciously and widely diffused among all peoples. This should be a solid support for the gigantic effort being made here in the United Nations center. The platform most adapted for this action is Civic Unity in Freedom under God which actually is the theme of our meeting this evening.

The different elements constituting the common civic denominator of freedom under God, and the motivations and methods of religious and other inter-group cooperation, are being studied in different institutes and centers of the international Pro Deo University. These are, mainly, through the Cardinal Cushing Chair of Social Methodology, the AJC Chair of Religious and Racial inter-group relations, the Bata Chair of Management, fruit of the sponsorship of the American Council of Pro Deo, now incorporated in Rome as well as New York, and through the Institutes of North American, of Latin American and of European Studies, of the International University.

Question 5: Is the Civic Unity movement merely a question of

sentiments, or is it also directed to practical action on behalf of underprivileged individuals and nations?

Answer: The fraternal love of which we have spoken is not a mere thing of the affections, but, like life itself, like true love between man and woman, it consists in the reciprocal giving and receiving with other persons who are themselves autonomous and free, be they single individuals or united in a society. Receiving from other men and from society and contributing to them his own, a man enriches himself and develops his own personality and contributes to the full development, to the full manifestation of the immense potentiality latent in individual men and in humanity as a whole. In this development, in this manifestation, all nations and races with their specific character, with their own creations and their own culture have their proper place. Each one receives and gives, according to his own possibilities and situation. And he who gives most is not necessarily he who gives the biggest amount of material goods but he who gives himself sincerely with all his person. Let me recall a saying of Christ's: "It is more blessed to give than to receive."

QUESTIONS REGARDING THE COUNCIL

Question 6: Do you expect the power and the authority of the bishop to be strengthened?

Answer: The Council itself is already a sort of concentration of the bishops. It has been correctly noted as one of the great fruits of the first session of the Council that the bishops realized their collegiality, realized their responsibility for the good of the universal Church and that they corresponded with joy and promptness to that realization. In a similar fashion the conferences of Bishops had an important role to play during the first session of the Council. Besides, in that part of the liturgy decree which has been already voted and approved it is provided that local authorities be given power in matters of liturgy and many other things which up to this time were reserved to the Roman Curia. Therefore whether we are talking of the authority of individual bishops or of their collegiate authority, it is obvious that this development will continue.

Question 7: Is the Vatican Council expected to stimulate lay responsibility and lay activity?

Answer: Naturally. It is for this very reason that a special Conciliar Commission has been established in order to study all the problems connected with the apostolate of the layman. The question asked just now underlines very correctly and appositely the all-important point that there is question not only of the activity but also of the sense of responsibility of lay people. Just think what would be the situation of the Church—and in this context of the state and of the world—if each lay person at his place of work possessed a full conscience of the responsibilities which are his in virtue of his baptism, responsibility for the world and for other men, all of whom are his brothers! There is no question of going out to preach and teach, but simply and solely of rendering testimony to Christ by one's own authentically Christian life and activity in full conformity with the Gospel. What would the influence of Christianity in the world be if such were the case! That was why Pius XII coined a famous *phrase* when he said that it is above all lay people who are called to consecrate the world, that is to say who are called to penetrate professional and social life with the leavening influence of Christ's Gospel.

Question 8: Do you expect some opening to be made for a married diaconate?

Answer: You know that the subject has been discussed already in the Central Preparatory Commission of the Council. We can therefore suppose that it will also be discussed at the Council itself. What will be the result of that discussion? Nobody can really say now; the Council is sovereign and decides freely. On the other hand, if the need for lay deacons is felt in many quarters, the considerable difficulties in its way are also seen—those precise difficulties which in past centuries resulted in the diaconate as an ecclesiastical grade in itself being dropped. Situations and conditions differ from country to country. Unless one is a prophet, one cannot foresee what will be the final decision on this matter!

QUESTIONS REGARDING THE SECRETARIAT FOR CHRISTIAN UNITY

Question 9: Is the Secretariat for Promoting Christian Unity expected to become a permanent organ?

Answer: Yes, of course! In fact, it was announced towards the end of the first session of the Council that the Secretariat would have two sections: one for those Christians who in one way or another trace their origin to the Reformation of the sixteenth century, and the other for Oriental Christians.

Question 10: Does the Secretariat handle relations with non-Christians and specifically with non-Christian organized religions?

Answer: The Secretariat as such does not engage in this. It would tend to create dangerous and harmful confusion. But because the representatives of religions diverse from Christians have demonstrated great interest in the Council, and because relations with these other religions is bound up with the question of the unity of all men of good will for the good of humanity, of which I have spoken previously, we must hope and desire that the Secretariat will find concrete formulas to foster such contacts. I myself formulated this desire in a press-conference a year ago. The favorable reaction which this declaration produced at that time makes one think that here also we find ourselves in front of an already mature situation, in front of spirits which are open to wider visions and prepared for effective action in order to make of humanity a family of brothers united in fraternal love and in efficacious co-operation under the vigilant eye of, and in union with, their common Heavenly Father, the Father of all men who have been created in His image and in His likeness.

An Ignatian Synthesis

A phenomenological evaluation of the contemporary Jesuit in search of his own identity

Edward J. Sponga, S.J.

IN THESE DAYS of almost universal individual and collective continual self-evaluation we are witnessing a widespread and urgent effort on the part of many Jesuits to try to identify themselves as Jesuits in this mid-twentieth century. We feel more than ever that we must understand ourselves today, for we find more and more people and institutions who do not. Purposes and goals and ways and means have changed so much that the need for a re-defined image of ourselves is imperative, if we are to abide in the peace of Christ and be instruments of this peace for others. I wish to offer some thoughts towards this re-aligning of the Jesuit ideal-image in this day in this country. I hope what I write will contribute a little to an increased appreciation of the truly vital heritage which we have.

There are two ways in which such a work might be approached. One might construct this Jesuit ideal, as it were, with scissors and paste. He would collect and collate all the distinguishing marks as stated or implied in the writings of St. Ignatius. To this would be added the commentaries and elaborations of all those who might be judged as qualified interpreters of the Jesuit-image, from the days of Nadal and the early Jesuit writers to the Rahner brothers, Joseph Conwell, Christopher Mooney and the latest article on the subject. Such a task must always be done and re-done if we are to maintain our line of contact with the Jesuit fountain-head and living stream.

I, myself, will not proceed in this way for various reasons. Above all, being a Jesuit given more to the active than the "contemplative" contact with Jesuits, I am at once less qualified to do the collecting type of work and more in a position, perhaps, to relate what the present-day Jesuit looks like as he tries to define himself in his daily decisions and actions and as he himself anxiously seeks for that Jesuit ideal.

In truth, neither of the above two methods is totally valid without reference to the other. I choose the emphasis that I do because I think it is the best approach now for coming to grips with that complex reality that is the existential Jesuit today. My approach can have the advantage, I believe, of doing more justice to the concrete and the variables, though obviously it is more open to a certain risk of subjectivism. Whether it succumbs to that risk or not each one will judge for himself accordingly as I strike or fail to strike a chord resonant with each one's own subjective-objective personal image of the ideal Jesuit.

In other words, then, I propose to construct the image of the true Jesuit somewhat phenomenologically, attempting to uncover the implications underlying the tensions experienced by more and more Jesuits as they try to live what they have come to judge, rightly or wrongly, is the Jesuit way of life. This may be a presumptuous effort but somehow I have the feeling that no other approach taken alone is pedagogically realistic today. If increasingly the Jesuit today does not know who he is, then, perhaps, we can construct something Jesuit out of his very efforts to experience his own Jesuit identity. The Society of Jesus is not like the Church. It is not indispensible for man's salvation and sanctification. But every sincere Jesuit preserves a conviction that there is something perennially valid and distinctive in the Jesuit way of life. We are witnessing the efforts of the universal Church today to allow the breath of the Holy Spirit to blow afresh through nooks and corners where the circulation had retarded, in order that She might move forward with a renewed sense of direction towards those eternally unchangeable goals. It is not at all amiss, I believe, to see an analogy in the mounting concern of the modern Jesuit to get a clear sense of Jesuit direction in *this* era of civilization. It could be that the Holy Spirit is speaking to us, too, *as* Jesuits.

If He is, then we had better be willing to be shaken to the core of our set ways of thinking and acting, if we are not going to run the risk of failing to be able to interpret the sounds of His presence in the aspirations and fears of the present-day Jesuit in the midst of the precise historical context set by God *now*.

My task, then, as I have defined it for myself seems to comprise three roughly distinguishable stages. The first will be an attempt to read the phenomena or data, in this case, the hopes and fears, achievements and failures that make up, for the most part, the life of the present-day Jesuit. Secondly, I will generalize the data into a *de facto* Jesuit image by interpreting the implications of the data. Thirdly, I will evaluate this *de facto* image in the light, mainly, of its own inherent Jesuit spiritual and psychological consistency. The outcome of this evaluation will be, hopefully, what St. Ignatius and the Holy Spirit, speaking in and through these Jesuit aspirations and fears, would set before us as the Jesuit ideal. We proceed on, I think, the valid assumption that the Holy Spirit tells us what He wants us to be, if we can only discern His word.

The Present-Day Jesuit Phenomenon

Certainly the tensions which I will now describe are not confined to Jesuits. They spring from forces at work, under Divine Providence, at the core of men in history in the universe. They are shared, as already noted, by the Universal Church and in some way by mankind at large. However, as the Jesuit experiences these tensions they have their special nuances of intensity and urgency. This is why ultimately they can tell us something Jesuit.

The Jesuit as we witness him today has his own unique set of problems, needs, potentialities and equipment. He experiences these himself in terms of his special kinds of aspirations and their corresponding fears. In seeking to isolate the Jesuit hopes and fears, we are, of course, speaking of a generality. Even present-day Jesuits will vary. What I have to describe bears for the most part most validly in the direction of the younger Jesuit just finished or close to finishing his course of studies. In him, I believe, the tensions of Jesuit life are, for fairly obvious reasons, most acute. He is most squarely in the

cross-road; although he, too, is becoming with every moment, to some degree, an anachronism.

What, then, are the hopes and fears of our Jesuit? They are, of course, fundamentally sound and Christian, even though they may be couched in expressions that manifest the peculiar angle of approach to God that belongs to the man of this age of the engulfment of the individual. We find our Jesuit, therefore, along with his non-Jesuit contemporaries, speaking much of the desire to meet or encounter Christ, to experience a meaningful personal confrontation with Him. How do we meet Christ, he asks, in poverty, in chastity and obedience, in prayer, in teaching, in research, even in administration.

On the other hand he fears the loss of personal identity which, at best, he holds on to shakily. He fears that religious life can readily become a form, a blind, put-your-head-down-and-push sort of impersonal, automatic process. With these fears he emotionally blocks himself off in the face of too much generalization, abstraction, uniform rules of acting for the group. He rebels instinctively against over-facile, simplified, one-sided statements. Phrases like "*blind* obedience," "*total* abnegation," "*unceasing* prayer," "crucifixation to nature and to the world" either frighten him or make him resentful that effort was not made to add the necessary qualifications, even when the qualifications are evidently implied. He will not so much deny truth to these phrases as he will simply tune them out automatically. He is no longer reached by them and it is pedagogically self-defeating to try to force them upon him. Where there is question of phrases taken from Christ's words in Scripture, such as "take up your cross daily," or "unless a man die to himself . . . ," he will, of course, respect these but he will automatically bracket them, that is, put them aside as not pertinent to the matter immediately at hand. This, of course, makes them never really pertinent.

What is specifically Jesuit in the coloration of these hopes and fears lies in the fact that they are set in and arise out of the kinds of meeting with Christ afforded by the kinds of activities peculiar to Jesuits. So his problem refines itself to such questions as: how can I meet Christ when the work I do more often than not drains off my energy and interest in another direction? How can I pray when I must precisely fill my day

with works that demand full attention, or with other people who cannot be disregarded? He hopes that somehow it will be that, in reality, he *is* meeting Christ in all these works and that he *is* praying, despite appearances even to himself to the contrary. He also, from time to time, seeks to prove to himself, frequently with the aid of others in the same predicament, that, in fact, his action is contemplation. He seeks out with interest theological writings which deal with such questions as the theology of work, of art and literature, the role of the layman, the sacred and the secular.

Yet despite his efforts to reassure himself, he is never quite free from misgivings. The meeting with Christ he hoped for gets harder to recognize and the amount of apparently irrelevant work increases. He becomes more worried at the number of Jesuits he sees who apparently also lost their way and settled finally for something less than a full religious life. He is truly afraid that this will be his destiny too and that (and this is the important nuance) he will not be able to do anything about it.

This last fear of being caught in an inevitable grind ties directly to another set of fears and expectations of the Jesuit today. He hopes, in his earlier years, that the Society of Jesus will give him all the help, care, opportunities and guidance that will guarantee his success and personal fulfillment. For he tends to look at all things that way. If *he* is a success and personally fulfilled, then, of course, the Society of Jesus will also thereby be successful. He needs the group so fully to provide him with the proper kind of working-conditions that he implicitly expects that the group will so provide and is obliged to provide.

Two things he fears in his relationship to the Community. First: to be left too much to his own resources, be it for his education, or religious development, or even for his recreation. Second: to be supervised too much, to be given no opportunity for his personal initiative and responsibility. In prayer, on the one hand, he does not like to be bothered with forms and mechanics and specific resolutions, yet he is continually looking for the quick, sure-fire way to experience real prayer.

In general, disliking black and white solutions for any of his felt problems, he tends, on the other hand, to formulate those

problems in the starkest black and white fashion, making contradictions out of all the polarities inherent in human and Jesuit life. And thus with much zeal and anxiety he corners himself in a state of frustration and stalemate. For how, indeed, can anyone be totally contemplative and totally active at once, or how can one read the divine office and engage in formal prayer and still teach, do research, or even preach and administer the sacraments? How can anyone be crucified to the world and yet lovers of the world and all of God's creation? How can one measure the service he will give and still be totally committed to service? How, indeed?

So, in summary, we find our Jesuit, precisely because of his spiritual zeal and his concern to be all things required by his kind of vocation, often on the edge of frustration and confusion. His picture, then, is of one who in haste to resolve all conflicts has stirred the fires to white-heat so that the outcome has to be *either* a new, more effective and holier Jesuit, *or* the decline, if not the dissolution of the Society of Jesus. Only the Holy Spirit knows for sure what will be the outcome.

Thus, I have tried to paint the Jesuit scene as I see it. Of necessity, it is most sketchy. I feel it is a substantially valid description of the tensions in our midst—not new tension, to be sure, but tensions fanned up so that more people will either be warmed by God's grace or burnt by their own self-deception. At any rate, I think it brings out the peculiar Jesuit way to face a problem, that is, to be *"in actione."*

Interpretation

It is evident that I have already done some interpreting of the Jesuit tensions. It is impossible to formulate them without committing yourself to some interpretation. Now, however, I wish to try to make more explicit the image of the Jesuit that appears behind the tensions.

The Jesuit is definitely a man caught between two worlds. Every Christian, of course, is, but the Jesuit more acutely because of his strong commitment to *do* something about both worlds. As a Christian, a religious and a priest, he is committed, to be exact, to fight for a goal that, in fact, he cannot attain by his own unsupplemented human powers, no matter how much he gives himself in ceaseless labor and service. He

cannot seize upon God for himself or for others by force of his own action alone, be it by physical labor, mental acumen or emotional fire. The daily increasing magnitude of the task, even humanly speaking, increases his sensitivity to his inadequacy. In desperation he turns to his group, his Society or community, and he does find supplementation, but only up to a point, never as far as he feels the need. So the group rather than assuaging his sense of inadequacy magnifies it by the reflected inadequacies of all.

Yet, and this is the Jesuit polarity, he is committed to action. He lives with the ingrained realization that "the kingdom of heaven suffers violence and the violent bear it away." In this day of expanding education, science and skills, a second-rate instrument can do more harm than good. Since the task is too big even for big individuals he knows the importance of social cooperation. He wants his group to be the best possible; for if it is not, he fears for himself.

I do not, however, agree with the judgment that sees him as some kind of advanced selfish individualist. He *is* concerned with the individual and so with himself, but this is a necessary defense against the ever-expanding group with its increasing controls over his life. He is not an individualist in the sense applicable in the past. He could not be if he tried. In fact, he is more group-oriented than the past ever was. True, this is in large measure of inherent necessity but nonetheless he is in the group in a much more organic fashion. He is not an individual atom in a loose constellation of atoms. He may tend to be selfish. I doubt with any new kind of intensity; only with different manifestations of it. But then he has new opportunities if he raises his compulsive need to the level of free choice based on the awareness of the true organic nature of the group in Christ. With this kind of group-orientation, true awareness of the Mystical Body can grow and has grown. He will not be moved by rational arguments proving his obligation to the common good. He is already emotionally compelled to the group. But he can be led by motives of love of Christ Whom, indeed, he has a need to find in his neighbor. He can no longer be blithely indifferent to the sufferings of others. He is too much involved in them himself. He does not have the self-assurance of less complex and more "rational" days.

This, then, is the Jesuit anguish: to be committed to action which is inevitably doomed in some sense always to be inadequate. In some periods of history the anguish is stronger, for the needs are greater and by that very fact the obstacles are bigger. The Jesuit, nevertheless, goes on acting. This, in turn, results in a keener sensitivity to his inadequacies. This forces repeated retreats to nurse his wounds and to wonder if, indeed, he is committed to the unattainable or whether somewhere along the line the Ignatian secret was lost and he is left caught in the middle, for he is no contemplative and his action seems to be ineffectual.

When a Jesuit gets to the point of feeling this anguish deeply, I believe there is real hope. It is true that it is possible in individual cases that the impasse is mainly the result of a particular individual's own lack of true religious commitment. But for the ordinary Jesuit this anguish of impasse can be the key to new realization and new life with a new and truly effective power of action. I would like to borrow the statement of a contemplative at this point, Thomas Merton: "Divine strength is not given to us until we are fully aware of our own weakness and know that the strength we receive is indeed His gift and not the reward of our own excellence." This is echoing Paul's "when I am weak then I am strong." This is a hard saying for a man who lives by his action for it seems to write him off as basically useless, if not a positive menace. But the words in Merton's statement which must be fathomed are "fully aware," ("until we are *fully aware* of our weakness"). How does one become so aware? Does one reason to it? This would hardly be *full* awareness. Does one just wait until God floods us with it? But then would we be aware of it as *our* weakness? The Jesuit spends his life of action and service as an implicit petition that God give him the grace of full awareness of the true strength of his weakness. And in this process of petition both the action and the weakness are indispensible for the receiving of the strength that alone is effective to the goal to which a Jesuit has given himself.

This, I think, is the meaning behind the Jesuit anguish of the day. God is calling him to labor and serve in many more complex and demanding fields and situations against greater odds and stronger competitors, so that, as a true Jesuit, he may

come to acknowledge and embrace with all his active soul the true strength.

Evaluation

I have described the Jesuit anguish and sought to define its real meaning. Now by evaluating this Jesuit image I hope to indicate what it is that I believe the Holy Spirit is telling us—the answer to all our anguishes: how we can be contemplative and active, crucified lovers of the world, community-minded individualists.

Again, I have already implied some evaluation in my efforts above to interpret. Now I wish to extend and make explicit my judgments. My ideas are, of course, not new. They are simply deeply Ignatian ideas stated in a context that I hope is meaningful to the present-day Jesuit emotional-rational complex. There has been a lag in communications for reasons often beyond anyone's control. Let us attribute it simply to unprecedented fast-moving, far-reaching changes. Ignatius too lived in a changing world, not by our standards, perhaps, but relative to that stage in the development of man. That he was aware of this is clear, though he did not have the help of the social sciences to document the changes for him. We know he was aware of it because his whole conception of man's relation to God is cast in the framework of a battle, a life-and-death struggle on every level. In its most fundamental form, the struggle is between Christ and Satan; on the human level it is between the individual human person and his drives as these are maneuvered by Satan; on the social level it is between the Church and the forces of division, heresy and schism, again husbanded by the father of hate and lies.

What I am saying, in effect, is simply that the answer to our Jesuit dilemmas is in the *Spiritual Exercises*. But, only if we understand the *Spiritual Exercises* as the guidelines for men of action and not as a prolonged, ascending reasoning process or a psychological matrix, hopefully aimed to provide a springboard for the Holy Spirit to start working in us. As the commentators are starting to tell us now, the *Exercises* are totally Christological. They move back and forth interrelating the struggle between Christ and the enemy now in the historical life of Christ, now in the exercitant himself, now in the Mysti-

cal Christ. Its total aim is action—the supreme action of choice, election made with the maximum of freedom possible. Its guide-arms are the jejune but profoundly wise "Rules for Discernment of Spirits" and "Times for Election." Prayer, contemplation, is ordered towards the election and the latter towards *service*—loving service of Christ Who out of love of us was poor, humble, in suffering; Christ Who is now, in His members, poor, humble, in suffering. And this election, if lived out, will in its turn lead to *contemplation* on ever deeper levels, according to the gift of God. For such *loving* service, which is possible only to the selfless man, will perforce uncover to the core our weakness, our subtle self-seeking, and will allow us to meet Christ, *as He is;* and this is contemplation. That is to say, such a servant will constantly hover on the edges of formal prayer, that is, of conscious confrontation with the One he is lovingly serving. This confrontation will, again, continually be leading and enabling the servant to *choose* even further service. It will also be continually purifying him, for no one can truly meet God without the bitter-sweet experience of incisive self-knowledge resulting.

In this total experience, *Ignatian contemplation in action,* I believe, meets all true contemplation. What is specific is the emphasis on the action, the battles of the whole man (body, senses, imagination, emotions, soul and its powers) as that which affords the avenue of approach to the Master Who first loved His servant and battled with all His powers, human and divine, for His beloved servant. I see an important difference of approach but I do not really see such a radical difference of nature in the prayer of the Jesuit and of other religious Institutes. There cannot be an essential difference and still be authentic contemplation, that is, awareness of God Who turns to me. I think we confuse ourselves, at times, by trying to make contemplation in action some kind of automatic, vague absorption into God, which is present even if we have no awareness of it. Contemplation in any valid sense means conscious encounter with, union with, listening to, gazing at God. It always involves the passivity of our receiving in some form; but it also always involves in some degrees the activity, at least incipient, of a response on the part of the whole man, body and soul. One can lean towards seeing this encounter as the pri-

mary fulfillment of man even in this life. Or, and this is the Jesuit emphasis (and it is only an emphasis), one can be more concerned with the fact that such encounter with God revitalizes my powers, sensitizes my vision and thus enables me to "see God" in all things. But this latter kind of vision or seeing is by analogy with the first. This latter kind of seeing refers to the fact that the Jesuit's viewpoint in all his actions is God-sensitive, that is, spontaneously concerned with seeing God manifest his love in all reality and, in turn, invite him in all things to use, to abstain, to enjoy, to suffer, to give, to receive, to love, to hate, only according as here and now, his conscience reveals to him God's desires. The more I so act and so serve, the more delicate my conscience becomes in infallibly and readily detecting God's desire. Action is at once the means whereby I respond to God's desire and, at the same time, put myself out on the limb, as it were, making myself need so badly His turning to me. In fact, the modalities of contemplation are infinite, specific to each human person, specific to the emphasis of each way of religious life, specific, too, to each age of history.

We know full well that there was no tending on the part of Ignatius to glorify action because of some kind of materialistic or deterministic, or on the other hand, voluntaristic axe to grind. On the contrary, we are quite aware that Ignatius was not prone to overestimate the capabilities of unsupplemented human powers. Original sin is central in the whole power-struggle of the *Spiritual Exercises*. I think we confuse ourselves again by a certain contemporary obtuseness in reference to the reality of original sin as an active force in the world now, so that we miss much, if not all, of the import and impact of the *Spiritual Exercises*. Original sin marks the foothold Satan gained in his struggle against Christ. Our loving service of Christ can be loving only to the extent that Satan's foothold in us is not effectively making us serve the enemy.

Let us not increase our anxiety needlessly with artificial, abstract problems, created by freezing the polarities of Christian and Jesuit life-struggle into contradictories. No one is ever going to make a contradiction anything but a non-reality. Contradiction is the opposition between abstracted positions of contingent reality considered as such, as abstract. But existential reality itself is a process, a history, a life-struggle; and in

process antinomies not only exist together but they can mutually supplement each other. For an age that is impatient with overly simplified and abstract solutions, we do a good job of posing our problems in such wise that only black and white answers are possible. This is the risk the man of action encounters. He is impatient with what he calls theory; yet in seeking clear lines for action he forces over-simplification of issues.

There is really no *existential* problem about the Jesuit being "non-contemplative" (if we use "contemplative" clearly to mean cloistered religious and not as an ambiguous term behind which to hide) and his being engaged in multiple action. If his action is *loving* service of Christ, he will be praying ceaselessly in the sense of implicit prayer and he will move readily into moments (and they will probably be brief) of explicit prayer. For how could the Jesuit study, teach, administer all day for Christ and not turn to Him with some spontaneity when the going gets rough or the goals get confused or other people become especially annoying. This, in fact, is precisely how the Jesuit is *in actione contemplativus*. The anguish caused by his own weakness, his selfishness, the enemy at work in him, the pettiness of others, the enemy at work in them, the recalcitrance of material creation: such anguish provides for the man who loves Christ a 24-hour a day springboard for meeting Christ in acts of faith, adoration, petition, self-oblation. If we are really self-oriented, then we think meeting Christ means only moments of pleasure to our senses and feelings wherein we are reassured, as it were, and we can go back to doing what we wanted. Moments of reassurance may come but ordinarily there is a lot of realization of one's own impurity in the sight of God and of our total weakness, before such moments of serenity become the regular order of the day. I am sure that members of contemplative Institutes would also agree with that. What is specific to the Jesuit is that his life tends to be more active in the sense of involving so many matters remote from direct bearing on God. This gives him a special problem and a special opportunity. I am sure no one wants to take it from us and I am sure we do not really want things less hectic. Then we *would* be at a loss.

As to prescribed formal prayer in the Jesuit life such as

meditation, examen, the Divine Office, it is overplaying things to see this as constituting us sort of monks out of water. Why should it be inconceivable that a token or symbolic use of something that constitutes the major emphasis of another way of religious life might, in fact, enrich our own lives? We do not consider others less monks if they do some teaching or preaching or haying. Also is not this problem about prescribed prayer for the Jesuit predicated on a high abstraction? The existential, flesh and blood Jesuit, just is not that infallibly a loving, selfless servant of Christ. Hopefully he approaches this ideal with the years, as accumulated experiences of his own inadequacies finally begin to make him catch an inkling that his strength is, in fact, in that weakness. And then, perhaps, he will be loving enough to see where his strength really comes from. I am not taking any stand for *amount* here but *some* prescribed time for prayer which, of course, readily gives place to the honest needs of one's neighbor, is not only spiritually but psychologically realistic with the Jesuit as he is. If this makes me a little like the monks, then as a Jesuit I will be thankful that I can understand them from the inside a little more and, perhaps, be of better service to souls I may meet who are radically monkish in their approach to God. I believe it is painfully un-Jesuit to define limitations on one's preparation for total service of Christ. True, we have to specialize and use our particular strong points, but when this comes to mean a refusal to try to widen one's horizons of possible service, I think we have a strong mark of selfishness that is really un-Jesuit.

I believe something analogous can be said about our having to be at once men crucified to the world (even though we are not a penitential order) and that we must love the world to make it Christ's. Loving service can be neither service nor loving without that continual, painful self-subjection necessary to accept the commands of others, their thoughtlessness, ingratitude and at times their malice. Let us face it, people seen without reference to Christ are most restricted in their loveableness. Ignatius has a pertinent statement in one of his letters. "We must contemplate all creatures, not as beautiful or lovely in themselves, but as bathed in the blood of Christ."

Finally, has the contemporary Jesuit become a middle-of-the-roader? If we have, I am sure that it is not because this

has been legislated or maneuvered from above. No matter how clever they may be, superiors cannot prevent anyone from serving Christ with that particular totality of love we know as the third-degree of humility. The superior is doomed to failure if he tries, for his very effort would afford a fine means to attain it. However, though this answer is fundamentally valid, I know it sidesteps the import of the question. Taking the contemporary Jesuit as he is with his strongly compulsive need of the right group atmosphere in order for him to be able to function effectively, we can rightfully ask: have those who mould the community environment by their decision-making made of it something realistic with the needs of the present-day Jesuit and with the apostolic demands mushrooming around us? To this I can only answer that such an ideal state of affairs can only be the eventual outcome of action and interaction and loving co-service of Christ in the Society by all its members. It is only in such action and loving reaction that the proper means are discovered. This takes time. It takes more time because not everyone is equally given to the third degree of humility. Categorizing our fellow religious according to stereotypes destroys this possibility of loving interaction at its roots. So, if individually we have to savor our weakness as a hopeful predisposition for understanding our true source of strength, I think it is legitimate to judge that collectively we have to go through the same painful ascesis. The only dangerous man is the one who refuses to let his hands get soiled in the interaction.

So neither incarnationalism nor eschatologism nor actionism nor contemplationism or any other "ism" is the way to the ideal Jesuit, for all "isms" are abstractions; and every human being, Jesuits included, is a battleground wherein reside the most "contradictory" needs, desires and powers: a battleground which would be, without Christ, a hopeless mess but which with *His* love becomes an ordered, effective instrument for the service of His love in others, others in the Society as well as outside it.

The complicating dimension in our day is that now the world is a fuller place, in all kinds of ways: more people, more things, more knowledge, more powers. And hence, the world becomes more challenging and more attractive to our nature.

This means that the Jesuit has a lot more to serve and he has to equip himself with much more skill in order even to qualify to serve. But the meaning of his service has not shifted a bit. Loving service still means meeting Christ in fears, hopes, in endless labor in class, in the laboratory, in meeting people. Sometimes it is naturally congenial, sometimes it is not. The ideal Jesuit is still the one who has a predilection for the work when it is not naturally congenial, when it makes demands I am not prepared to meet, because Christ chose it for Himself that way. Maybe we have a lot more of pleasant and unpleasant things to choose from, but the principle of Jesuit choice has not changed and truly loving (selfless) service of Christ in others is still inherently prayer-related and it is still crucifying to self-centered love. Sometimes I get the feeling that some Jesuits are judging that the extensive quantitative changes in Christian and religious and Jesuit life have reached that dialectical point of qualitative change as though, in application, the third degree of humility, the reality of the force of original sin, the necessity of the cross are no longer valid. They do not mean this, but they confuse us and themselves when they pay only nodding service to these truths and insist on the rightfulness of constructing their lives without reference to these truths. Confusion of this sort is a sign and an effect of selfishness. The world will be Christified in and through us. We will be Christified by struggle with the enemy unto death even as Christ did.

I suggest that St. Ignatius and the Holy Spirit are saying these things today louder and clearer than ever.

Psychological Notes on the *Spiritual Exercises*

An analysis of the interaction of nature and grace using recent developments in psychoanalytic ego-psychology

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THE FOLLOWING PAGES consist in a series of notes or comments on the text of the *Spiritual Exercises* of St. Ignatius. The notes follow the translation of Father Morris [*The Text of the Spiritual Exercises of Saint Ignatius,* 4th Edit. rev. (Westminster, Md.: Newman Press, 1949.] and paragraph numbers of the official Latin text are indicated in brackets [ ]. The notes are meant as a commentary on the text and should be read in conjunction with it.

Before moving on to the *Exercises* themselves, several qualifying remarks should be made in order that unnecessary confusion or misunderstanding be avoided. First of all, the comments offered here are intended to be specifically psychological. Consequently, the rich spiritual treasury of the *Exercises* is being considered from only one aspect—an important aspect, but not necessarily the most important or most meaningful for the purposes of retreat masters or students of Ignatian spirituality. One should not look for more than has been attempted. The fact that the comments offered here are specifically psychological introduces other limitations. It would be possible to approach such an analysis from a number of more or less meaningful psychological orientations, each of

* Note: Due to their length, Fr. Meissner's *Notes* will be presented in three parts. Reprints of the entire set will be available after publication of the concluding part. Please order early.

which would emphasize different dimensions or aspects of the complex psychological reality. I have chosen to base this analysis on some of the more recent developments in psychoanalytic ego-psychology, simply because I have found these formulations most useful and most readily adaptable. One should not therefore conclude that such an analysis is more precise than some other or that it is necessarily the best foundation upon which to build. Even in using this system, I have found it necessary to reserve my opinion at certain points and at other points to introduce presumptions which might not prove acceptable to analytic theorists, but which seem to me to be direct inferences from suppositions of the nature of the ago employed here. My central concern, however, has not been with the details of analysis or with the problem of accurately reinterpreting Ignatius' insights into a consistent psychological schema; I have tried to center on implementing certain basic principles which are operative in the articulation of grace and nature.

My basic supposition in dealing with the interaction of grace and nature has been that grace has an effect on man's psychic processes. A psychological analysis must work with a phenomenological base of evidence, precisely because it is a scientific undertaking. It can only deal with the reality of grace in so far as the effects of grace manifest themselves in and through psychic phenomena. Consequently, a psychological analysis has nothing to say about the elevating effect of grace, but must limit its consideration to the sanating effects of grace. From this point of view, it is my presumption that grace always exercises a sanating effect, whether or not it has a properly elevating effect. The problem from the psychological point of view, of course, is where to locate the sanating effect of grace. In the following analysis, I have chosen to regard the operation of grace as an energizing influence on the ego itself, whether conscious or unconscious, by which the ego is enabled to mobilize its own resources and functions. In these terms, the sanating effects of grace can be spelled out in relation to specific ego-functions and the ego remains a free and more or less autonomous agent in the response to grace. From this psychological point of view, the operation of grace depends upon the free responsivity of the ego—any other con-

ception would imply an opposition or contradictory influence within grace itself.

The second important qualification has more to do with the mechanics of the *Exercises* themselves. The interpretation I am following here would view the *Exercises* as a long-term program of asceticism and spirituality. Although the *Exercises* as composed by Ignatius were intended as a relatively intense endeavor extending over a rather brief period of time, his presumption included several other important factors: one retreatant, one director, complete solitude, excellent dispositions, etc. For this ideal situation, the psychological analysis offered here is perfectly applicable, and I would venture to say that in certain extraordinary cases it achieved remarkable effects. At the same time, however, it seems to me perfectly valid to project the Ignatian schema to a broader range and regard it as a program of Christian spirituality. This is in fact very much what Ignatius himself did in his own spiritual life and it represents the development in the tradition of an Ignatian spirituality.

As the *Exercises* are employed in our own time, their effect is very much diluted. They are rarely, if ever, given under ideal conditions. The most intense presentation of them is given in the Society of Jesus in the tertian year, but even this is usually administered in groups. Even though the time alloted is a full month, the intimate contact between director and retreatant is impossible to maintain. More frequently, the exercises are given at periodic intervals in a more dilute form. From a psychological perspective, each new engagement in the *Exercises* finds the exercitant at one or other stage in the progress to spiritual perfection outlined in the *Exercises*. No matter where he is in the process of spiritual development, his reengagement in the *Exercises* should be calculated to tighten his hold on the ground already won and to enable him to move forward another step on the long hard road to Christian perfection. The process of psychological and spiritual development sketched here would be applicable in this situation also.

I have made no attempt in these notes to spell out psychological implications or elaborate on certain relationships. These are only fragmentary notes rather than a developed treatise.

Consequently, a certain amount of psychological information would be desirable as well as an understanding of the theology of grace. The gaps can be readily filled by consulting readily available psychological works. I would hope at least that I have not obscured a basic insight—that the life of grace is not wholly divorced from human psychological functioning, and that the Ignatian conception provides a workable, if not definitive, schema of orientation.

Annotation I: The *Spiritual Exercises* have a twofold purpose: (1) preparing and disposing the soul to free itself from all inordinate affections, and (2) seeking and finding the will of God concerning the ordering of life for the salvation of one's soul. The second depends on the first. The first represents the establishment of ego-control over emotionality and *ipso facto* the security of psychological identity. The personality, which has achieved a mature psychological identity, has presumably resolved the conflict characteristic of the stages of psychosexual and psychosocial development. The *Exercises* set to work on the presumption that the contemporary situation of the ego in terms of its level of development and its degree of effective functioning is neither fixed nor static. The contemporaneous identity of the ego is a terminal product of an ongoing process which constantly modifies the status of the ego in such a way that the residues of prior stages of development, whether successfully or unsuccessfully resolved, are effectively functioning components of the personality. Unsatisfactory resolutions of infantile conflicts may thus leave a subtile influence on the functioning of the contemporary ego, but the defect is not totally irreparable. From the Ignatian point of view, some part of the lost ground can be recovered by the self-modifying effort of the contemporaneous ego. The rectification of basic defects in psychosexual or psychosocial development is difficult to achieve in any degree and may defy any definitive solution.

The general rubric, under which Ignatius develops the notion of securing psychological identity, is that of freedom from inordinate affections. Psychologically speaking, an inordinate affection is an emotional attachment, an emotional responsiveness (Iparraguire, 24) which has escaped the effective control

of ego-systems. To the extent to which such ego-control has failed, the effective functioning of the ego is impeded. A large component of such areas of uncontrolled emotionality can be unconscious in origin; the more deeply imbedded such factors are, the more difficult it will be to establish ego-control over the particular disordered affection related to it. The *Exercises* are not concerned with such conditions of emotional dysfunction as would be considered pathological. Consequently, the status for considering psychological aspects of these *Exercises* is not psychiatric. Nonetheless, the same psychological dynamisms are operative in normally developed personalities, and it is with these dynamisms that we have to deal. In so far as the inordinate affections, from which the exercitant seeks to free himself, are motivated by unconscious dynamisms, such dynamisms cannot be excluded from the work of the *Exercises*.

The second purpose of the *Exercises*, seeking and finding the will of God concerning the ordering of one's life, represents in psychological terms what I shall call the development of spiritual identity. Just as the natural order is ordered to the more excellent perfection of the supernatural and provides the substructure for its erection, just as the powers of nature are required as operative potencies, in and through which grace exercises its effects, so psychological identity is the foundation which is perfected and complemented in the growth of spiritual identity. The one is a work of nature; the other is a work of grace.

In the course of development of psychological identity, man achieves a conscious sense of his own individual and unique identity, as well as the continuity of his personality and the satisfactory integration of structural subsystems which compose his body and mind. There is also a sense of solidarity with a certain set of realistic values as embodied in a certain social and cultural context. The governing influences, in terms of which integration is achieved and maintained, flow from the ultimate source of unity in the personality, the self-conscious ego. Integration is a product of the synthetic and executive functions of the ego. The entire ego-system is reality-oriented, that is to say, the response of the individual, who is secure in the possession of his own identity, to his life situation and the complex of stimulus-factors deriving from both external

and internal sources, is appropriate and proportioned to the intensity and quality of the stimulus as well as to the total context of realized values in terms of which he must adjust. For the Christian, the total framework of response includes not only the reality of sensible existents, not only the reality of interpersonal relations and consequent social obligations, not only the value systems which are inherent in and dependent on the ontological structure of the created order, but also the reality of divine influence and providence and the divinely revealed means for the finding of God's will and the consequent process to salvation.

Spiritual identity is a matter of growth through grace. Consequently, the *Spiritual Exercises* are primarily directed to disposing the soul to accept and respond to the influence of divine grace. Spiritual identity, however, is best effected where it builds upon the firm foundation of mature psychological identity. But the arm of the Lord is not shortened. There is no reason to limit the effects of His grace and of His divine influence to the strictly supernatural. The impact of grace on the soul is not only to nourish the growth of spiritual identity, but may also bring out profound growth in psychological identity as well. God touches the soul in all its parts, even to its innermost depths. He influences not only man's rational conscious self, but also the inner recesses of his unconscious.

Annotation II: Stress is placed on the fact that insight obtained by the exercitant is considerably more effective in fostering the growth of spiritual identity than the passive acceptance of the points provided by the director. The activity of the ego is a paramount requirement for development. This annotation touches on the Ignatian psychology of spiritual development. This psychology is central to the entire structure of the *Spiritual Exercises* since it provides the basis upon which many of the practical suggestions embodied in the *Exercises* are founded. The basic principle would seem to be that the ego actively progresses through the stages of development by the exercise of its own synthetic functions, particularly through the combined application of its functions of understanding, incorporation and identification. By engaging his

own powers in an intrapersonal dialectic, by coming to grips with the fundamental truths and realities of the spiritual life and by moving these realities from the level of observant understanding to that of participant understanding, the ego begins to mature in spiritual identity. By a progressively deepened understanding, the ego is able to embrace the realities which form the substance of the spiritual life and gradually and more effectively bring to bear its own executive functions to achieve greater stability of affective functioning. As Ignatius puts it so well, "It is to understand and savour the matter interiorly, that fills and satisfies the soul." The operation of grace at this level is found in the assistance and support it provides the ego by enlightenment of the understanding and by the support of the executive and synthetic functions by which the ego integrates the various elements into an harmoniously developing identity and regulates the affective dispositions which can interfere with the effectiveness of these operations.

The necessity for mobilization of the resources of the ego is underlined by the recommendations of the *Directory,* where it is observed that "it is a lesson of experience that all men are more delighted and more moved by what they find out for themselves. Hence it will suffice just to point, as with the finger, to the vein in the mine, and let each one dig for himself." (Dir. VIII, 1.) These are wise words for any form of therapy.

The *Directory* adds some clarifying notes. (Dir. VIII, 3.) The exercitant, who is presumed to be a novice in the spiritual life, is to avoid excessive tension and the exhaustion of excessive effort. Rather than forcing himself, he is to be taught the means and principles of thinking calmly on things divine. The functions of the ego which must be called into play are exercised best in the moderation and tranquillity which avoids the emotional extremes. The reasons presented are: (1) excessive effort cannot last and therefore the continuous application and activity which is required in meditation cannot be maintained; (2) solid fruit is found in knowledge of those truths and in will-movement, both of which proceed from inward light. The inward light is essentially a profound insight and realization of spiritual truths. The insight is the foundation upon which change can be effected, but mere insight alone is not enough. The insight must be "worked through," that is, the realization

of its impact upon the exercitant's life must be grasped to the fullest possible extent. By gradually realizing in what way each truth has meaning and significance for all the facets of its life and activity, the ego grows in participant understanding. At each phase of the working-through, incorporation and integration are advanced by the ego's effective acceptance of each new partial and personalized insight. (3) The final reason stresses the necessary role of grace upon which growth in spiritual identity must ultimately depend. It is of greater importance for the ego to dispose itself in tranquillity and humbly to receive the movement of God within it, than by trusting in its own autonomous functioning to achieve the desired result.

Annotation IV: The principle of personal adaptation requires that certain modifications be made in the manner of presentation of the *Exercises*. The course should be followed which leads to the greatest growth in the exercitant. Ideally the *Exercises* are given to only one exercitant at a time, so that the director is able to adapt the program for the needs of this particular person. This requires that the director possess a thorough and intimate knowledge of the workings of the exercitant's personality. (Dir. V, 6.) In ideal circumstances, the director would want to spend a considerable amount of time gaining such an intimate knowledge of the exercitant, even before beginning the *Exercises* themselves. The travails of modern psychology and particularly psychotherapy bear eloquent testimony to the complexities and difficulties involved. But analogously, the effectiveness of the *Exercises* would seem to hinge on the degree of accurate knowledge of the exercitant's personality possessed by the director, and also on the degree of *rapprochement* between them. The many factors in the practical order, which tend to mitigate these factors, can only have the effect of watering-down the effectiveness of the *Spiritual Exercises*. Even so, grace is still capable of extraordinary effects.

Annotation V: The question of motivation is basic in such an undertaking as the *Exercises*. The exercitant must enter the *Exercises* already motivated to follow them fully and generously and thereby dispose himself to God's will. The *Exercises*, however, do not rest on this initial motivation but pro-

gress to the arousal of further considerations and realizations whereby additional sources of motivation are brought to bear. However, it remains true that, just as in therapy there can be no effective change in the patient without the basic motivation to change, so here the effectiveness of the undertaking depends upon the generosity with which the exercitant follows the prescribed exercises. The *Directory* suggests therefore that he "resolve to behave manfully, to remove all obstacles to grace, and to bend all the powers of his soul to co-operation with grace; and let him dispose himself, as best he can, to receive it." (Dir. II, 1.)

The dispositions are specified in some detail. The objective is to bring to bear with greatest efficacy the capacities of the ego. Consequently, the ego should have organized and directed its energies toward the positive engagement in the work it is undertaking. (Dir. II, 3.) Through hope, the exercitant is encouraged to adopt a prospective attitude which places the ego-functions in a condition of readiness to respond and of expectancy of fulfillment. Hope consequently implies a preliminary mobilization of ego-resources as well as an already realized reality-orientation. It is a preliminary disposition of the ego preparatory to the execution of the working-through of the retreat process.

The purpose which is to be set before the exercitant is "not so much to taste spiritual delight, as to understand God's will concerning himself." (Dir. II, 4.) This is to be accomplished by a countercathectic control over emotional attachments, but more centrally and more positively, a resignation in God's hands in all matters where he is still free to determine the course of his life.

The annotation speaks of "liberality and a large heart" in describing the disposition of the ego on entering the *Exercises*, which the *Directory* expands in terms of generosity. It is required that the ego organize and dispose its various functions in such a way that they be ready to respond without restriction or limitation to the impulses of grace. This is possible, of course, only in the measure to which libidinal impulses and attachments have been sufficiently subjected to the controlling functions of the ego. Since this is in part the work of the retreat, the initial disposition of generosity can be expected

to grow through the various stages of the retreat in the measure to which inordinate attachments have been successfully eliminated. The *Directory* thus remarks: "Rather should he dilate his heart, and crave, with all his might, to unite himself with God, and receive of those heavenly treasures, to his utmost capacity, rich and bountiful largess. These are the exercitant's duties towards God." (Dir. II, 5.)

The exercitant is likewise encouraged to entrust himself completely to the director, in whom he is to see God's instrument to guide him along the path of God's will. (Dir. II, 6.) He is therefore to conceal nothing from the director, but is to open his heart to him in all sincerity. (Dir. II, 7.) We are reminded here of the suspension of censoring activities required in psychoanalytic free-association. The situation is analogous, but not identical. What is in question is a more controlled association in which the progress of the meditation, lights, consolations, desolations, desires, etc. are to be reported to the director without the interference of the ego's censorship function.

What is basically required, then, of the exercitant is the basic trust, which Erikson describes as one of the basic components of the healthy personality. It implies, therefore, the capacity of the ego to open itself receptively to the influence of another and to dispose itself in a kind of trusting dependence on that other. The defensiveness and basic lack of security in the sense of one's own trustworthiness would constitute a severe block to progress in the growth of spiritual identity. (See below)

Annotation VI: The recommendation of this annotation has deep psychological significance. As the ego enters upon the *Exercises,* it engages upon a powerful effort of reconstruction and synthesis. This entails often strenuous efforts to redistribute and rechannel energy, to modify and control object-cathexes, to effectively reorganize and direct countercathectic energies available to the ego, and above all, to diminish and redirect appropriately the energies that have been absorbed in narcissistic tendencies. Every psychotherapist knows how difficult such reconstructions are and what tremendous resistances are often put in the way. The ego is pitted, in a sense,

against the id and the superego, and even against itself. Where the reconstruction succeeds, consolation should follow; where it fails or proves excessively difficult, some form of desolation might be expected. Consolation and desolation are not to be conceived in terms of the pleasure-principle, but rather in terms of the reality-principle which governs the ego-functions of reality-orientation, organization and synthesis. (See remarks on discernment below)

The director is to keep a close watch on all of this. He is to visit the exercitant daily and inquire into the exercitant's progress. (Dir. VII, 1.) The exercitant is expected to inform the director of the details without concealing anything. If the exercitant is experiencing consolation, he is to be encouraged, but at the same time he is to be taught how to use this consolation so that it's effectiveness will be more permanent. As the *Directory* observes, if no action were to follow upon the feeling (which does not last very long), there would be little profit from the exercise. (Dir. VII, 2.) It is necessary, then, that the ego progress from the stage of understanding and incipient reorganization to a more effective stage of execution and synthesis. The danger is, of course, that temporary gains may be lost, particularly when the forces involved in the interplay of ego, id and superego never lose their power. If it is a question of desolation, the director is to inquire into the method of meditation and particularly the keeping of the Additions (see below). (Dir. VII, 4.) In so far as the work of the *Exercises* is concerned, the presumption is that the exercitant is not following the program properly. The failure may rest merely in a question of method, or it may indicate a lack of the basic disposition of generosity, upon which the initial mobilization of ego-resources depends on the natural level. Or it may reflect a more serious personality disorder stemming from defective ego-strength. The director, especially when the symptoms seem severe, should not press the retreatant on the details of method, since this may have the effect of intensifying the problem. This would be especially true of obsessive types. This difficulty is minimized where the *Exercises* are given in diluted form, but there is still danger that inexperienced or naive directors might mistake compulsivity for generosity. In such cases, the director can afford to be supportive and encour-

aging; there is little he can do if motivation is lacking, and ultimately grace cannot be forced. It should be remembered, however, that the *Exercises* are intended for normal personalities and there are no provisions in them for meeting and dealing with the pathological.

Annotation VII: It is especially important in the early stages of the work of the *Exercises* that desolation stemming from the failure of the ego to achieve its objective be properly handled. The situation is somewhat similar to the patient in psychotherapy who is suffering from depression. In so far as desolation represents the resistance of libidinal attachments to the efforts of the ego to gain control, the director should ally himself with the ego in its struggle. (Dir. VII, 6.) He is to support, encourage, reinforce the desires and good intentions of the exercitant, explaining the nature of the forces he is experiencing. The more he can support the exercitant's basic generosity and encourage his trust and hope, the better.

The *Directory* observes that the best means of obtaining devotion is that of self-humiliation together with subjection and resignation to God's will. "Indeed, this displeasure and bitterness proceeds often enough, not so much from fervour, as from a certain latent pride, whereby reliance is placed on one's own industry, whether because this too is a point of excellence to which one would aspire, or because of self-love which hankers after consolation." (Dir. VIII, 7.) This is the control problem of narcissism which lies at the root not only of the neurotic process, but also of sin. Narcissism interferes with the capacity of the ego to establish the proper reality-oriented object relations. The primary object-relation in the spiritual order concerns man's relation to God. The acceptance of this basic element in the spiritual reality of our existence undercuts such narcissistic tendencies, and provides the substance of the first crisis of spiritual development, the successful resolution of which enables the ego to advance along the path of the development of spirtual identity.

Annotation VIII: The interpretative norms contained in the rules for discernment of spirits can be given to the exercitant in so far as they offer a resource to the understanding of the ego for more effectively dealing with and recognizing the psy-

chological reaction he is passing through. (See below on Rules for Discernment) The importance of these rules should not be underestimated, since they "are most useful and hold up a light, so to speak, on the whole of this spiritual pilgrimage." (Dir. VIII, 4.)

Annotation IX: A certain discretion is called for in proposing the rules for discerning spirits. Persons who are not capable of refined discernment should not be given the rules of the second week since they would be more confusing than helpful. The limitation may be one of understanding or it may be one of limited introspective capacity. In any case, the ego is assisted in its work by the principles it is capable of grasping clearly and utilizing. Here again an intimate knowledge of the exercitant's capacities by the director is essential. Moreover, there is operative here a principle of progressive growth in spiritual identity. Only in so far as the ego has successfully passed through and resolved certain critical phases of growth, do the rules of the second week become pertinent. The ego must grow in a familiarity with the spiritual life and must exercise its functions of introspective discernment in a progressively more sensitive and refined process of reality-testing. The testing has to do with the responsivity to the influences of grace which constitute the framework of orientation and the reality structure within which spiritual identity is to develop.

Annotation X: The essential element in the work of the *Exercises* is a disengagement of libidinal attachments which might influence the ego in its effort to follow the will of God. From a structural point of view, whether the object of such cathexes involve morally good or evil elements is not of much importance since what is in question in either case is a certain libidinal gratification. When such gratifications escape ego-control, they impede the capacity of the ego to grow in both psychological and spiritual identity. However, from the point of view of ego-dynamics, an attachment to a morally good object is a much more subtle matter in that such a channelling of libido, even though it escapes the regulating function of the ego, is in conformity with the value-orientation of the ego—at least in the early stages of growth in spiritual identity. Thus, the rules of the second week can provide a set of norms by

which the ego can recognize such attractions to the good as not in conformity with the value-system of a more mature level of spiritual functioning. The rules thus provide a set of norms for ego-functioning and at the same time introduce the ego into the value orientation of a more advanced stage of spiritual development. (See below)

St. Ignatius asserts a correspondence between the first week and the purgative way and between the second week and the illuminative way. The correspondence is traditional and has been supported by the Directories; the fourth week corresponds to the unitive way. (Dir. XI, 3; XVIII, 3.) There has always been difficulty, however, in placing the third week in this scheme; some have placed it in the illuminative, some in the unitive way. (Fessard, 28-36) The question will have pertinence in trying to bring to focus the obvious progression of the *Exercises* on the psychological level. It is well to recognize here that there is a developmental principle at work.

Annotation XI: The force of the developmental principle is felt here with special intensity. Concentration on the work of the moment is, of course, sought for, but there would seem to be more at stake. Since we are dealing with a process of psycho-spiritual growth, success in succeeding stages of development will depend on the degree to which the work of preceeding stages has been effectively carried out. The entire process is subject to a law of organic growth. That is not to say that what is achieved or not achieved at each given stage is irrevocably lost, or that developmental recapitulation in later stages is not possible. Even where psychological laws are operating, grace is not bound by them. (cf. infra)

Annotation XII: The locus of work in the *Exercises* is the meditation, for it is here that the resources of the ego are brought to bear. A most likely form of resistance will take the form of abbreviating the periods of meditation, or of diluting the intensity of effort by other means. The personal activity of the exercitant is at stake, without which nothing is to be accomplished.

Annotation XIII: A refinement of the previous annotation. Where the resistances are sufficiently strong to bring on deso-

lation or depression, the danger of the ego's capitulation to these libidinal forces is all the greater. This is the basic Ignatian *"agere contra."* The most effective means to establish ego-control over a particular channelling of libidinal energy is to direct the energies available to the ego in a directly counter-cathectic opposition. It is interesting to note that Ignatius does not leave the matter at the intrapsychic level of opposing the desire to shorten the time of meditation, but progresses to the level of concrete externalized action in which the executive functions of the ego are brought into play. The emphasis on action is a recurrent theme in the *Exercises.*

Annotation XVI: "Agere contra" is spelled out in greater detail. The objective here as always is to strengthen the position of the ego by assisting it to gain control of the energies at work in the psyche. Understanding and insight are essential to the effectiveness of ego-functioning, but they do not constitute the total realm of effective ego-function. Mobilization of ego-energies must follow if the gains achieved through insight are to be consolidated and made effective. Two things are in question here: (1) the effective mobilization of counter-cathectic energies, and (2) progressive insight and reality-orientation in terms of the value-system which governs authentically spiritual growth, namely, "the service, honor, and glory of His Divine Majesty."

In classical analytic theory, countercathexis implied a situation of conflict between the forces of the ego and those of the id. The restraining function of the countercathexis could only hold the libido in check at the cost of exhausting the energy resources of the ego. The conflict could be successfully resolved, however, by a sublimation of libidinal energies in which the libido energy was channeled to a more acceptable substitute object. The resolution of intrapsychic conflict, which is in question in the Ignatian *"agere contra,"* is more a question of a progressive establishment of ego-control. Ego-control implies neither a repression of libidinal impulses nor a resolution through sublimation, but it implies the continued operation of libidinal energies with a direction and intensity determined by the reality-oriented ego. There is a radical difference between repression of the sex drive and the adequate control of the sex

drive in chastity. Likewise, there is a radical difference between religious behavior as a sublimation of sexual impulses and religious behavior as a response of an autonomous ego to a spiritual reality. Consequently, the term "counter-cathexis" is used in these notes in a more flexible sense as referring to the controlling activity of the ego.

Annotation XVII: The necessity of intimate knowledge of the exercitant by the director, and consequently complete suspension of censorship in the exercitant. (See above, Annotation IV and V.)

Annotation XVIII: Principle of personal adaptation. Ignatius is careful to note that not all have the capacity to advance to higher levels of spiritual development. Besides the assistance of grace, there is necessary a certain degree of ego-strength and a certain maturity of psychological identity required in those who can profitably enter upon exercises directed toward growth in spiritual identity. While all can profit to some extent from the consideration of the first week, discretion is called for in going beyond.

Annotation XX: It should be obvious that the *Exercises* call for a rigorous introspective effort on the part of the exercitant. He is called, on even purely natural terms, to summon up his best resources of self-control, understanding and execution and to engage in an effort of self-analysis, reorganization and synthesis. Such an effort requires serious and concentrated effort which demands that the best energies of the ego be brought to bear. Distractions, therefore, and the continuing preoccupation with other affairs would hinder the effectiveness of these efforts. But perhaps more significantly, growth in spiritual identity depends upon responsiveness to grace. Additional effort must be thrown into the prayerful petitioning for God's grace. On both counts, silence and solitude are advisable. The director should remember, however, that the effective work of the ego consumes energy and that it may often promote the effectiveness of the retreat to allow some periods of relaxation. (Dir. VI, 3.)

First Principle and Foundation: From a psychological viewpoint, which is the focus of our concern, Ignatius here enunci-

ates the fundamental principle of orientation, which serves as a reality-criterion and a value-criterion for the activity of the ego. (Dir., XII, 1.) It is of fundamental importance that the principle be properly conceptualized and that it become effective as an operative principle for the ego's efforts at organization and execution. (Dir., XII, 7.) As a principle of ego-orientation, it is operative at all stages of the *Exercises* (Rahner, *Notes,* 309-310) and it is normative for all degrees of spiritual growth. Consequently, it does not represent or express a stage or degree of development in spiritual identity. Rather, the Foundation formulates the fundamental rule by which the ego disposes itself, under grace, to progress in spiritual growth at every stage in the process of development. Its importance, consequently, cannot be overestimated. (Dir., XII, 3.) In giving the *Exercises,* the Foundation should be continually referred to and built on. The exercitant should repeatedly return to it and reflect on it so that its effective influence at successive stages should not be diminished.

In a certain sense, the Foundation encapsulates the entire program of spiritual development. The objective is stated in terms of the functions proper to spiritual identity—the praise, reverence and service of God. (Dir., XII, 2.) The means are set down in general terms as indifference, according to the norm of the *"tantum quantum"* and finally the disposition to choose only those things which lead most to the objective of man's existence. (Dir., XII, 3.) In general, then, Ignatian indifference and the *"magis"* sketch in broad lines the pattern for growth in spiritual identity. The first week of the *Exercises* will concern itself primarily with indifference, the following weeks, with increasing intensity, will be concerned with the *"magis."*

Particular Examen: The method proposed here serves to concentrate the energies of the ego at one point (Dir., XIII, 2.) so that the work of countercathexis and control can proceed more effectively. The Ignatian propensity for mobilizing as many of the functions of the ego as possible is noteworthy. Memory, imagination, critical judgment, affection, desire, resolution, and finally execution are all brought to bear in this brief exercise.

The effectiveness of this technique depends on the capacity of the ego to direct its attack in the right direction. This requires the working-through of resistances and the cognitional recognition of points of defective ego-control. It should be clear that the technique of the particular examen has no effectiveness in itself, but only in so far as it provides a useful schema within which the ego can take resolute action.

It should also be noted that the particular examen is regarded as an exercise which can be fruitfully continued beyond the *Exercises* through the rest of life. (Dir., XIII, 4.) Implicit in this observation is the realization that the efforts of the ego in control and organization never really reach a point of achievement, but require continual effort and application. This should be understood in the light of the *Spiritual Exercises* as a program of life-long spiritual growth. The *Directory* likewise suggests that the practice be inculcated as an effective means for the right-ordering of the exercitant's life. (Dir., XIII, 5.)

It is common practice and frequently recommended by commentaries on the *Exercises* that the particular examen be employed in developing positive practices of virtue. (Rickaby, 56) This is not mentioned in the *Exercises,* but seems to be thoroughly Ignatian in spirit and psychologically sound.

General Confession: Ignatius suggests that the exercitant make a voluntary general confession at the end of the first week. One reason he gives for this is that at the end of the first week the exercitant should have a more intimate knowledge of his sins than at any other time. (Dir., XVI, 2.) This serves to underline in part the objective of the first week, "namely an intimate knowledge of his sins together with true contrition." (Dir., XVI, 1.)

(to be continued)

The Washington March: August 28, 1963

Reflections on the participation of the Church in the historic march for equal rights

Daniel Degnan, S.J.

ON AUGUST 28, 1963, a group of 41 Jesuits from Woodstock College, six priests and 35 scholastics, joined the crowd of over 200,000 people who demonstrated peacefully in Washington for civil rights. The demonstration seems to have been a turning point for the Negro, not only because of the impressive dignity, peace, good will and strength which he showed that day, but because for the first time whites in large numbers had joined him. Ministers and priests had marched down the streets with him, bishops and other church leaders had played leading parts in the demonstration itself. While the Negro was awakening the moral conscience of the American people, it appeared that he had also brought Christianity into the streets, to bear witness there.

The Woodstock Delegation was only one of many Jesuit Groups, among them: Georgetown University, Gonzaga High School and Georgetown Prep, Loyola High of Baltimore, Fordham University, and Le Moyne College. This article is an attempt to record some of this Jesuit participation, setting it in the context of the march itself, and particularly against the background of Christian-Catholic participation in the event. Our effort has been to avoid distortion, while catching the spirit and quality of our own role. Sources have been personal observation, a checking of impressions among the Woodstock participants, information obtained from telephone calls, and from meetings and conversations at the scene.

The March

At the Washington Monument where the March was to begin, the first impression at about ten that morning was of a Fourth of July celebration or a Sunday picnic: the crowd, Negroes and whites, standing or sitting on the slope from the base of the monument down to Constitution Avenue, some young Negroes chanting freedom songs, most of the people listening to entertainers like Joan Baez, who sang "We Shall Overcome." A few priests were here and there in the crowd and there were Protestant ministers wearing dark suits and Roman collars. Most of the whites, however, were either student types—including a good number of "beats"—or earnest-looking people one would associate with school teaching, New England Liberals, or Sunday church suppers. There was no one stereotype, however, and it was a constant surprise to come upon apparent businessmen, or young suburban-type couples, sometimes with children, or teenagers. Of the Negroes, one would have to see the flood which later moved down the avenue for an adequate picture: white haired women, youngsters, wizened couples, men and women in the prime of life.

Canvassing the morning gathering for a cross section of clergymen and religious, the editors of *Woodstock Letters* met an Episcopalian minister who had published in the magazine *Crosscurrents;* a Capuchin pastor from Woodstock, Virginia; The Chancellor of the Boston Archdiocese and editor of *The Pilot*, with seven priests of the Boston diocese; more than 60 seminarians of the Christian Brothers from their house in Washington near Catholic University; twenty-five Carmelites, priests, brothers and seminarians, also from Washington; a group of Methodist ministers in lay clothes from Minnesota, three Episcopalian ministers from Maine, six Catholic priests from Michigan, carrying a large sign voicing the support of Michigan Catholics. There was a Josephite from New Orleans, many Holy Cross Fathers and Oblates of Mary Immaculate; and coming to the march together, the pastor of a Catholic parish in New Rochelle, New York, with the rector of the Episcopal church of the same community. There were scholastics from Gonzaga High School in Washington; and from

Georgetown University Jesuit priests and students standing by their G.U. banner.

The Woodstock group, behind a sign "Woodstock Catholic Seminary, For Equal Rights," was heading back to the Washington Monument at about 11:20, after lunch at the bus, when it ran into the March already moving down the street, forty minutes ahead of time. Woodstock joined them and walked in threes and fours along the right side of Constitution Avenue. On their left was a white Protestant minister with his wife, near them a group of Negro girls singing "We shall overcome." The group of forty-one clerics stood out, there was scattered applause from the few onlookers; TV and still cameramen swung around their cameras or ran in front to film them.

By this time the march down Constitution Avenue, the mall and other avenues was becoming a torrent, and it was clear that Woodstock's early prominence—when the parade was thinner—had been an accident. Old Negro women, children, but mostly young and middle-aged people, walked in the crowd, some breaking to the left over the grass and under the trees toward the Memorial, most of it going on to swing left down the street in front of the barricade of television trucks. It was not a march but a free-style walk, a forest of signs in the distance and, closer in, thousands of good-natured Americans: black and white, many walking quietly and easily, some chanting "Jim Crow—must go," or singing "Free-ee-dom." A frequent sight was a Methodist or Lutheran church group, with its white minister and congregation. Some individual Protestant Clergymen were marching with their wives, and some with their children. Every so often a Catholic Negro parish could be seen in the surge, a Catholic Interracial Council, blacks and whites together, a band of white Catholic priests.

The bulk of the parade, however, was the Negro groups, church and secular. Of the whites, students and unions like the United Auto Workers contributed many more people than the church groups. Protestant whites appeared to far outnumber Catholics.

Gradually, as the Jesuits from Woodstock later agreed, it became clear that the moral and religious leadership for the march was the work of the Negro himself. His songs in the

march were spiritual: "Deep in my heart I do believe that we shall overcome some day"; his speech was reverent, his attitude throughout without harshness. The address of Rev. Martin Luther King, Jr. was the climax of the day, sweeping along whites and colored in its Biblical imagery. The call to conscience was being sounded most urgently by the Negro speakers, not the white.

The Church's part in the march was clearly a subordinate one. It was symbolized by the invocation of Archbishop O'Boyle, by the friendly mingling of the crowd as Reverend King welcomed his white brethren.

Moreover, it would be hard to measure the effect of the support which had been offered to the Negro cause and to the march itself by the Catholic bishops of the United States.

Catholic Participation

After Birmingham and after the administration's introduction of a civil rights bill, A. Philip Randolph, the president of the Sleeping Car Porters' of America, and a vice-president of the A.F.L.-C.I.O., proposed a great march on Washington to dramatize the Negro's demands. The first reaction seems to have been one of dismay. A picture of mobs and riots on Capital Hill was conjured up, aided by some statements predicting that Negroes would sit-in in Congressional offices. Mr. Randolph, however, was a responsible leader; the idea was catching on swiftly, and it soon became clear that moderate forces among the Negroes would direct the entire movement. The "big six" among its leaders were Roy Wilkins of the N.A.A.C.P.; Rev. Martin Luther King, Jr. of the Southern Christian Leadership Conference; James Farmer, of the Congress of Racial Equality; John Lewis, of the Student Non-Violent Coordinating Committee; and O. Finley of the National Urban League, together with Mr. Randolph. Religious leaders and groups among Protestant and Jewish whites began to express their support of the march.

For the Catholic Church, the break-through came at the end of July, when an emergency meeting in Chicago of the Catholic interracial councils announced their participation in the march. They had first been addressed by Father John LaFarge, S.J., who said that the August 28th march would allow

Catholics "no hesitation" about deciding to take part. This initial effort concerning the march was to receive unprecedented support from the Catholic bishops, many of whom had already published recent pastoral letters concerning the race question, or had delivered sermons and addresses on the theme.

On August 3rd it was announced that four new leaders had been added to the march leadership: Walter Reuther, of the United Automobile Workers, Rev. Eugene Carson Blake, of the National Council of Churches, Rabbi Joachim Prinz, of the American Jewish Congress, and Matthew Ahmann, of the Catholic Interracial Councils. On August 2nd, the *Catholic Review* of Baltimore had endorsed the march and urged Catholics to take part; and on August 10, *America,* the national Catholic weekly, expressing confidence that the march would be peaceful, urged "all who can possibly get to Washington that day" to be with the demonstrators. Just about this time, on August 6th and 7th, a meeting was held quietly in Chicago attended by 149 of the bishops of the United States, reportedly to prepare for the next session of the Vatican Council. There the bishops drafted a strong civil rights plea which endorsed the idea of direct action, to be read in Catholic churches on Sunday, August 25, just before the march.

One of the most important gestures of support came from the Archdiocese of New York, where Most Rev. John J. Maguire, auxiliary bishop and Vicar-General, sent a letter to be read in the 402 churches of the diocese on Sunday, August 11. The letter singled out the coming march as worthy of Catholics' participation. As the day approached, the march leaders were able to announce that Archbishop Patrick J. O'Boyle of Washington would deliver the invocation. Archbishop Lawrence J. Shehan of Baltimore and the bishops and auxiliary bishops of Baltimore, Washington and Richmond announced that they would attend the demonstration.

All of this was the backdrop for organizational work by Catholic interracial councils, parishes and other groups around the country. In a final push, the letter which had been drafted at the meeting of bishops in Chicago was read over the bishop's name on Sunday, August 25, in many dioceses all over the nation.

The Role of the Society of Jesus

It was fitting that the most effective Jesuit participation in this great movement was the work of Father John LaFarge, founder of the first Catholic Interracial Council in 1934, and until 1962, when he became moderator *emeritus*, the moderator of that council, the Catholic Interracial Council of New York City. It was Father LaFarge, who had been the guiding spirit of this apostolate for thirty years, who challenged the emergency meeting of the councils in Chicago: "Are we prepared to witness publicly to our belief, as did the early Christians? The coming march on Washington will allow no hesitation on this score. This is our challenge and I see no honorable way of evading it."

These words were picked up in the National Catholic News Service dispatch reporting the Catholic interracial councils' resolutions and were then carried in Catholic newspapers throughout the country. It was these words and this idea which *America* was to rely upon in its endorsement of the march. Significantly, the *New York Times*, in its lead editorial on Sunday, August 25, chose to quote Father LaFarge, "a leading Catholic spokesman on racial justice," to explain why all the major religious faiths and many predominantly white organizations had committed themselves to send trainloads of pilgrims to Washington that week: "It concerns the fundamental rights of all of us—not merely the Negroes but the enire population. We are all involved in this question of right and wrong."

As Father Philip Hurley of Fordham University put it, Catholic participation in the march was a culmination of Father LaFarge's long efforts, and through him a culmination of one of the works of the New York Province of the Society of Jesus. Father LaFarge, he added, had always insisted that this work was thoroughly Ignatian. The first interracial council, in fact, grew out of a retreat given by Father LaFarge in 1934 to the Catholic Laymen's Union.

Father Hurley's own activity in the march, as moderator of the New York Interracial Council, included organizational work both with the Catholic council and at march headquarters. At Washington Square on Thursday night, August 22, he

addressed a march rally of 2,000 persons. On Sunday, August 25, a noon Mass was said by him in the Fordham University chapel for the marchers. Besides Father Hurley several other Fordham Jesuits accompanied the New York council's delegation which filled five buses.

In Father Hurley's view, this demonstration would lead to more emphatic involvement of the Society of Jesus in the civil rights movement, to a commitment to the spirit of our own history and of the encyclicals of Pope John XXIII.

Unlike Fordham, Georgetown University sponsored an official delegation of Jesuit and lay faculty and students, organized by Father John F. Devine, the director of student personnel. Father Paul Rock, the Minister of the community, and Fr. Byron Collins, a vice-president of the university, were among the ten Jesuits, a number of lay faculty, and thirty students who asked to march. Georgetown also set up facilities for free emergency food and shelter for 400 marchers. This was done in cooperation with the Washington Urban League and the Catholic Interracial Council, at the request of the Interfaith Group on Race Relations, of which Archbishop O'Boyle of Washington was chairman.

On the morning of August 28th a special Mass was said in Dahlgren Chapel and the Georgetown contingent, which had swelled to several hundred, walked from the campus down Pennsylvania Avenue and then south to the Washington Monument carrying a Georgetown banner. The effect of this participation, Father Devine held, would be felt not so much in the march itself, but on the campus. The response there had been one of wide approval, happiness that "we are doing something." No negative criticism was heard from Jesuits, lay faculty or students. Father Devine pointed out that superiors had exercised courage in giving approval, despite the inevitable prophecies of doom.

In the Buffalo province, Fr. Daniel Berrigan of Le Moyne College worked for the march with the Catholic Interracial Council and Protestant groups in Syracuse. A combined delegation of Protestants, Catholics and Jews was to fill five buses. Looking beyond August 28th, Fr. Berrigan and his brother Philip, a Josephite priest in New York City, were working on a program for future Catholic involvement in civil rights action.

The program, for Catholic priests, seminarians, and laymen, would detail methods of cooperation with organizations such as the Catholic interracial councils, the NAACP and CORE.

As for the effect on the Society of our involvement in the march, Fr. Berrigan expressed an attitude of "measured optimism." The idea of direct action is new and shocking to most of us, he said, and the climate of our studies contributes to this response. Nevertheless, the present involvement was an important step.

At Woodstock College, however, and at the Jesuit high schools in the Washington and Baltimore areas, theologians and regents, along with priests from each of the faculties, showed no hesitation over such direct action. Before the Catholic interracial councils had met in Chicago, and before the bishops' statements, a number of scholastics at Woodstock had begun to think about participating. The result was a small informal group to gather and present the facts to Father Rector, who gave his assent and obtained the permission of Father Provincial of the Maryland Province. An informal canvass showed that approximately 80 per cent of the scholastics wanted to march if permission was obtained, but the decision was for one representative group of about forty.

Georgetown Preparatory School sent several fathers and all of its scholastics, Gonzaga High in Washington about six priests and five scholastics, Loyola High of Baltimore about seven priests and regents. Father James Demske, master of novices at Bellarmine College, Plattsburg, New York, and Father Frederick O'Connor, spiritual father at Shrub Oak (who were at Woodstock for an ascetical institute) also marched.

Undoubtedly there were other Jesuits there, perhaps with interracial or student groups. The point of this article however, is to indicate the variety and quality of our representation, which ranged from the long, immensely productive interracial apostolate of Father La Farge—without which it seems that much of the entire Catholic effort would not have been possible—to the recent, spontaneous initiative of a regent teaching in a Washington high school.

Scripture Services and the *Spiritual Exercises*

A recent liturgical development, presented in the framework of the Exercises: the scriptural riches of the Kingdom

One of the most interesting products of the simultaneous development of the contemporary Scripture and liturgical movements has been the increasingly popular "Scripture Services" (also known as "Bible devotions," "Bible Vigils," "Word Services," etc.). In view of the fact that the Liturgical Press has recently published a collection of such Services* which is the work of a group of Woodstock Jesuits, it has been suggested that an example-Service be presented here, together with a brief word of explanation.

Scripture Services represent an attempt to make the riches of the Bible more available for ordinary parish use as well as for occasions of specialized spiritual activity such as retreats, days of recollection, tridua, etc. Their experimental use has been popular in our houses of study in this country for about two years. Though these Scripture Services are not liturgical in the strict sense of that word, they take the Church's liturgy as their model and their inspiration. The Service of the Word, at the beginning of Mass, is perhaps the most familiar and most obvious example in the liturgy which serves as a guide and outline for the structuring of these devotions. Their purpose is simple, but most important for our spiritual lives: reverent attention to the Word of God, followed by the prayerful response of God's people, according to the workings of the Spirit in each one of us.

Hopefully, the purpose of these devotions is faithfully expressed in the structure of each Service. Three readings from Holy Scripture are given in each Service. A homily, which should be understood as a prolongation of the Word's proclamation, may be given after each reading, or perhaps after all three readings are completed. Whatever seems most fitted to meet some local situation must be the norm here. The scheme of the readings follows the traditional liturgical pattern: the first is taken from the Old Testament, the second from a Letter or from Acts; and the third is a reading from the Gospel. After each reading, there is a period for re-

* *Scripture Services: 15 Bible Themes*, edited for group use by Rev. John Gallen (Liturgical Press, Collegeville: 45¢, pp. 108, paper).

sponsive prayer, both silent and collective. The Service ends with the priest's collecting prayer (Collect) in the name of all.

Though no musical suggestions have been made in the Woodstock collection, it was not our intention to discourage participation by song during these devotions. On the contrary, congregational singing is strongly recommended. Appropriate entrance hymns may be selected without difficulty. The singing of psalms (e.g. the Gelineau Psalms) would be very apt, serving as responsories after each of the readings.

Jesuits will notice at once that the fifteen themes treated in the Woodstock collection follow the order of the *Spiritual Exercises* which, in their turn, "may rightly be regarded as the seasons of the liturgical year reduced to the four 'weeks'" (Father General in his *Letter on the Sacred Liturgy:* Instruction, no. 11). Those of Ours who are engaged in the giving of retreats may well find this series of devotions helpful for their work. The retreat director may choose whatever Service seems best at a specific time during a particular retreat, always having the needs of some particular group of retreatants in mind.

For a more complete explanation of the Scripture Service, those interested might consult Father Gelineau's essay, "The Vigil as an Evening Service for the Parish" (in *Unto the Altar*, ed. A. Kirchgaessner, Herder and Herder, 1963). Those interested in composing their own Services will find helpful suggestions for readings in Dannemiller's *Reading the Word of God* (Helicon, 1960).

We reprint here the Service on the Kingdom, as it appears in the Woodstock collection.

JOHN GALLEN, S.J.

The Kingdom

Priest: Recovery from sin is, we have discovered, among the most remarkable of the deeds of merciful love which the Lord has worked for us. But we have always known that there is something more to life than the mere avoiding of death: life is something full of positive value and active possession. John the Baptist preached this simple message of life to the people: "Repent, for the kingdom of heaven is at hand." Repentance is a turning towards something new.

Everything is gift: repentance itself is made possible by the gift of the Lord. But repentance is not the end of God's gift-giving. The real fact of the matter is that the kingdom of God is in our midst. This kingdom is not presented to us as a threat, or even a promise; it is not best understood as an obligation or a requirement; we have not organized it, or proposed

it. The kingdom is a gift to us, and it is already present to us in the living Person of the King. The King, Christ, is within us, and so, therefore, is the kingdom of God within us. Christ the King is in our midst: he invites us to follow him in labors, suffering and death—but also in glory. This is the way to life. This is the daily life of the Church: joined to Christ, in our labors, our joys, our sufferings, our death, we send up sacrifice and praise to the Father. Daily, Christ asks us to respond to the call which he issues in his Church: he calls us to labor with him for the building of the kingdom.

ALL STAND

All: What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church.[1]

[1] Col 1:24.

Priest: If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life will lose it; but he who loses his life for my sake will find it.[2]

[2] Mt. 16:24-25.

All: What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church.

ALL SIT

Priest: Let us listen to the inspired words of the psalmist, who proclaims to us that all things are under the dominion of the Lord our King.

Reader: The Lord is king; let the earth rejoice;
let the many isles be glad.
Clouds and darkness are round about him,
justice and judgment are the foundation of his throne.
Fire goes before him
and consumes his foes round about.
His lightnings illumine the world;
the earth sees and trembles.
The mountains melt like wax before the Lord,
before the Lord of all the earth.
The heavens proclaim his justice,
and all peoples see his glory.

All who worship graven things are put to shame,
who glory in the things of nought;
all gods are prostrate before him.
Sion hears and is glad,
and the cities of Judah rejoice
because of your judgments, O Lord.
Because you, O Lord, are the Most High over all the earth,
exalted far above all gods.

The Lord loves those that hate evil;
he guards the lives of his faithful ones;
from the hand of the wicked he delivers them.
Light dawns for the just;
and gladness, for the upright of heart.
Be glad in the Lord, you just,
and give thanks to his holy name (Ps. 96).

ALL KNEEL

Priest: Let us pray, offering to God our Lord our worship of praise and service.

Pause for personal prayer.

Seek first the kingdom of God.[3]

[3] Mt. 6:33.

All: Honor and praise to Christ our King!

Priest: The Lord is King!

All: Honor and praise to Christ our King!

Priest: His dominion is everlasting.

All: Honor and praise to Christ our King!

Priest: His kingship shall not be destroyed.

All: Honor and praise to Christ our King!

Priest: He shall reign forever and ever.

All: Honor and praise to Christ our King!

Priest: All nations will serve him and obey him.

All: Honor and praise to Christ our King!

Priest: He shall come to judge the living and the dead.

All: Honor and praise to Christ our King!

Priest: His kingdom is of truth and life.

All: Honor and praise to Christ our King!

Priest: His kingdom is a kingdom of holiness.
All: Honor and praise to Christ our King!

Priest: His kingdom is of justice, love and peace.
All: Honor and praise to Christ our King!

Priest: The kingdom of God is within you.
All: Honor and praise to Christ our King!

ALL SIT

Priest: There are many roles to be filled in the kingdom of Christ's Church. Let us listen to St. Paul as he teaches us about the building of the Mystical Body. The reading is from the letter to the Ephesians.

Reader: He himself gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ. And this he has done that we may be now no longer children, tossed to and fro and carried about by every kind of doctrine devised in the wickedness of men, in craftiness, according to the wiles of error. Rather are we to practise the truth in love, and so grow up in all things in him who is the head, Christ. For from him the whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love (Eph. 4:11-16).

ALL KNEEL

Priest: Let us pray, begging God to grant us the grace of vision and courage to respond to the holy calling of Christ our King.

Pause for personal prayer.

We are to practise the truth in love, and so grow up in all things in him who is the head, Christ.[4]

[4] Eph. 4:15.

All: Lord, build your kingdom within us!

Priest: That we may daily put to death all worldly and selfish love—

All: Lord, build your kingdom within us!

Priest: That we may make all our thoughts the thoughts of Christ—

All: Lord, build your kingdom within us!

Priest: That we may be quick to know, in every situation, what is most for the advance of Christ's work among men—

All: Lord, build your kingdom within us!

Priest: That we may direct all our actions to the service of Christ—

All: Lord, build your kingdom within us!

Priest: That we may bear with courage every burden which the service of Christ places upon our shoulders—

All: Lord, build your kingdom within us!

Priest: That we may present to others the encouragement and assurance they need to remain true to their holy vocations—

All: Lord, build your kingdom within us!

Priest: That we may find in your holy Church the task to which you call us for the spreading of your kingdom—

All: Lord, build your kingdom within us!

Priest: That we may possess the wisdom to understand that our labor counts for nothing without the transforming power of Christ—

All: Lord, build your kingdom within us!

Priest: That we may have the joy of realizing that, with Christ, we can do all things—

All: Lord, build your kingdom within us!

Priest: That we may enjoy the peace which Christ brings to those who seek him in all things—

All: Lord, build your kingdom within us!

ALL STAND

Priest: Let us listen to God's saving word in the Gospel of St. Mark: the reading teaches us what it means to rule with Christ in his kingdom.

Reader: And James and John, the sons of Zebedee, came to him, saying, "Master, we want thee to do for us whatever we ask." But he said to them, "What do you want me to do for you?" And they said, "Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." But Jesus said to them, "You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" And they said to him, "We can." And Jesus said to them, "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared."

And when the ten heard this, they were at first indignant at James and John. But Jesus called them and said to them, "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many" (Mark 10:35-45).

ALL SIT

The priest may now give a homily developing the following points:

1. Christ the King, the Head of the Mystical Body, the Church, invites all men to share in the life of the kingdom.

2. Response to this call of Christ our King will mean for us a life of total service in the building up of the kingdom.

ALL KNEEL

Priest: Let us pray, begging for the grace to be generous in our response so that we may distinguish ourselves in the service of the Lord.

Pause for personal prayer.

Blessed are the poor in spirit—
All: For theirs is the kingdom of heaven.

Priest: Blessed are the meek—
All: For they shall possess the earth.

Priest: Blessed are they who mourn—
All: For they shall be comforted.

Priest: Blessed are they who hunger and thirst for justice—
All: For they shall be satisfied.

Priest: Blessed are the merciful—
All: For they shall obtain mercy.

Priest: Blessed are the clean of heart—
All: For they shall see God.

Priest: Blessed are the peacemakers—
All: For they shall be called children of God.

Priest: Blessed are they who suffer persecution for justice sake—
All: For theirs is the kingdom of heaven.[5]

[5] Mt. 5:3-10.

Priest: Let us pray, giving praise to God for this most wondrous invitation to reign with Christ and begging for the grace to recognize and respond to his call.

Pause for personal prayer.

O Lord our God, you have called us, through no merit of our own, to be members of your Church and to labor tirelessly for its growth. Grant, we pray you, that we may put no obstacle to the workings of your grace within us, but may respond with the total gift of ourselves to the task which you choose for us; through Christ our Lord.

All: Amen! What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church.

Priest: If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life will lose it; but he who loses his life for my sake will find it.

All: What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church.

The Society's Rules of Censorship

A full discussion of Jesuit censorship and the rules guiding the censor

Eugene J. Ahern, S.J.

MAY A JESUIT scholastic summarize a scholarly article on the midrashic nature of the first two chapters of St. Matthew's Gospel and send it to a popular devotional magazine? May a Jesuit lawyer at the present time publish an article upholding the opinion that federal aid to Catholic schools is unconstitutional? May a Jesuit sociologist write a criticism of the hierarchy for negligence in meeting a particular social problem? These are some of the questions a *censor librorum* in the Society might have to answer.

This paper will discuss the process of Society censorship and the principles which must guide the censor in forming his judgment. To see the full scope of Jesuit censorship, however, it will be helpful to consider briefly the role of the censor as envisaged by the Code of Canon Law in canon 1393.

According to the Code only certain specific writings have to be censored and only one censor examines the manuscript. The identity of this censor must remain unknown to the writer until a favorable judgment is given. In passing judgment the censor is to stand above all schools of theology and above his own personal opinions and judge only the doctrinal content of the work. If this content is irreconcilable with dogma or with the unanimous or almost unanimous teaching of the Church, the censor should not grant the *Nihil Obstat.* If the doctrinal content, however, expresses a probable opinion, or if, even though singular, it is in harmony with orthodox teaching, the

Nihil Obstat should be granted. Paragraph three of the canon, however, reminds the censor that he is to observe a safe middle course in approving and condemning matters submitted to him. This statement reminds the censor to be careful to avoid both excessive rigor and excessive indulgence.[1]

A work, however, may be theologically correct and contain no doctrinal error; but could have a bad effect upon the faithful, cause scandal, give offense or disrupt ecclesiastical discipline. Must the diocesan censor bring this danger to the Ordinary's attention? Some canonists say explicitly that he may mention the danger;[2] others imply an obligation to do so.[3] Since the Ordinary must guard against anything dangerous to the faithful and since he relies on the judgment of the censor, it seems that the censor should inform him if a book, while containing no doctrinal error, is inopportune. Roman Pontiffs have implied that this is part of the censor's task. They speak of his share in the hierarchy's pastoral office, of his judgment in areas which escape a precise doctrinal and moral position and of the need to consider what is helpful for the faithful.[4]

In the regulations governing Society censorship, on the other hand, there is no doubt that the censor must judge on the opportuneness of the manuscript. The Society's censor, therefore, has a more extensive and a more difficult task to perform. For what merits the *Nihil Obstat* and the *Imprimatur* may still fail to meet the Society's requirements.

The Ordinary Procedure

Before examining these requirements and principles which govern their application in the practical order, it will be of interest to describe the present ordinary process of the Society's

[1] J. Goodwine, "Problems Respecting Censorship of Books," *Jurist* 10 (1950), 174-176; Cappello, II, 768; Coronata, II, 957.

[2] Coronata, II, 957, 2a; Bouscaren-Ellis, *Canon Law*, 717; Goodwine, *op. cit*, 174; D. Weist, *Precensorship of Books*, Catholic University, 1953, p. 143, note 48.

[3] Wernz-Vidal, IV, II, 713; Cappello, II, 766.

[4] Pius XII, Allocution 13 Feb., 1956 (to clerical book critics), *AAS*, 1956, 127; *The Pope Speaks*, 3 (1956), 55. John XXIII, Allocution 18 Nov., 1959 (to diocesan censors of Rome), *AAS*, 1959, 868, 870; *Documentation Catholique* LVI (20 Dec., 1959), no. 1318, cols. 1566, 1568. P. Benedict XIV, Constitution "Sollicita," 9 July, 1753, *Codicis Juris Canonici Fontes*, II, 404; 410, 411, 20.

censorship. I say ordinary process because some Society publications, such as *America,* have their own procedures.[5]

Manuscripts which deal with more important matters, for example: Scripture, Theology, Philosophy, and Church History must be examined by three censors; other manuscripts (recall that everything written for publication by a Jesuit must be censored) require the approval of two censors.[6]

If we omit the special censor of matters dealing with the Institute and with the Society's rights and privileges[7] there are three types of censors in the Society: the *Revisor Sanctae Scripturae,* who alone can censor an article dealing with Scripture; the *Censor Librorum,* who can censor any article except Scripture, and the *Suprarevisor.* An article or book on Scripture must be examined by three censors; two of these censors must be *revisores Sanctae Scripturae* and the third must be a *suprarevisor.*[8]

Must all the censors agree before permission to publish any article can be granted? *Per se* they must agree. How does this work out in practice? Apart from Scripture in which special norms apply[9] the procedure is quite simple. If a Jesuit writes an article, for example, on the teaching of English in our high schools and one censor approves it for publication while the other does not, the Provincial (or, by delegation,[10] the Rector) can refuse permission. He can also appoint a third censor. If this third censor approves, the article has the necessary two affirmative votes and can be submitted for publication. If he does not approve, the article cannot be submitted.

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[5] *Epitome,* 895. P. Wernz, "Ordinatio de novo libello periodico" (America), 8 Dec., 1909, *Acta Romana,* I (1906-1914), 170, no. 11. P. Ledochowski, *Selected Writings,* 818, 887.

[6] *Epit.,* 883.

[7] *Epit.,* 879, 2; 882, 2.

[8] *Epit.,* 882; *AR,* VIII (1935-1938), 150.

[9] The procedure for articles on Scripture is as follows. If one of the two *revisores* disapproves, the manuscript must still be given to the *suprarevisor.* If the *supraerevisor* casts a negative vote, the article cannot be published. But the *suprarevisor's* approval is, in this case, not sufficient. The opinion was not unanimous and the comments of all three must then be sent to Father General. This recourse to the General is also demanded if the two *revisores* vote affirmatively and the *suprarevisor,* negatively. *AR,* VIII, 150.

[10] *Epit.,* 889, 1.

Suppose, on the other hand, that the article discusses St. Thomas's theory of angelic cognition. It must be approved by three censors; if two vote "No" the superior must refuse permission; if two of the three approve, however, the matter again depends on the extra specially-appointed censor.[11]

While the Provincial cannot allow publication without this requisite number of favorable opinions he can always override the favorable judgment of the censors and prohibit the publication of articles which, though approved by the censors, seem to him to be inopportune.[12] In any case of refusal, either by the censors or by the Provincial, the writer can recur to Father General.[13]

Seven Guiding Principles

We come now to the more important part of this discussion: the principles according to which the censor must form his judgment. The diocesan censor judges one thing: is the teaching contained in this book in harmony with Catholic doctrine? The Jesuit censor, however, must judge in seven areas. He must ask seven questions of each manuscript he examines.[14] We will now briefly discuss each of these questions, concentrating particularly on the fourth which concerns the doctrine which our writers must teach.

The first question is, "Is this written work truly useful?" No question is more relative than this one. Useful for what periodical? *Theological Studies?* For the province mission magazine? For the myriad periodicals in between? For instance, a Jesuit writes an article on the denial of Christian burial. This article is a mere reporting of the opinions of the approved canonical authors. Side by side he places the judgments of Cappello, Coronata and others. He makes no synthesis, he neither raises nor solves any new problems. An article of this kind might be turned down by one type of theological journal but it might well be accepted by another. The article may have a true value and the opinions of eminent ca-

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[11] *Epit.*, 887, 1-3; Arregui, *Annotationes Ad Epit.*, 804-805.

[12] P. Ledochowski, *op. cit.*, 818, 887.

[13] *Epit.*, 887, 5.

[14] Regulae censorum, *Practica Quaedam ad Formulam Scribendi*, 104. *Epit.*, 684.

nonists on one particular point would be easily available to the parish priest. The 8th and 10th General Congregations, however, decreed that the writings of Ours should not be mere repetition,[15] nor, as Father General Wernz said, should they be of the kind which shed no new light on the subject *(in lucem eduntur sine nova luce)*.[16] Gathering opinions, however, is not mere repetition. Maybe they have never before been gathered in this particular way for this particular periodical; and making them available in one place is, in a way, the shedding of new light upon them. This kind of reporting-theology can be truly useful, as can writing done with a view to publication in popular devotional magazines. The *Epitome* states that while our efforts should be especially directed towards the more scholarly journals we must not neglect the literary apostolate to the ordinary Catholic.[17]

Considering the great variety of periodicals, all serving a recognized need, it is hard to see how a Jesuit would write something which would be *inutile* for every single one of them. To help the censor answer this question of usefulness it is recommended that when the writer turns in his manuscript, he mention the class of periodical at which he is aiming.

The next two questions on the censor's form are answered fairly easily. "Does the writing certainly surpass mediocrity, considering the audience for which it is intended?" and "Does it respond to the standards expected of a Jesuit?" In other words, if the article is directed to scholars, is it truly scholarly; if the article is mere reporting, is it good reporting; if the article is an account of the renovation of the Woodstock Chapel for the mission magazine, is it a good account? Finally, is it written in the way an educated man is expected to write for this particular audience?

The most interesting question upon which the censor must pass judgment is the fourth: "Does the manuscript meet the requirements regarding the doctrine which we must hold?" The *Epitome*, discussing *de doctrina tenenda*, states "Ours are to follow the more secure *(securiorem)* and the more approved

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[15] *Institutum S.J.*, III, Florence, 1893, 67, no. 8.

[16] Quoted in Arregui, *op. cit.*, 633.

[17] 681, 2.

(magis approbatam) doctrine and those authors who teach this doctrine."[18] This general principle, however, strict as it appears to be, must be interpreted in the light of the rest of the *Epitome*, of the decrees of the General Congregations and in the light of actual Society practice.

For the *Epitome* also states, "In urging security of doctrine superiors are to consider above all else the mind of the Church and the Holy See."[19] Again, "For an opinion to be considered free it is not enough that it is not yet condemned but we must carefully consider whether it is in harmony with the clearly manifested mind of the Church and the Holy See and the Fathers, and whether it is proved by the common consent of the Catholic teachers."[20]

It appears that this principle, for practical purposes, agrees exactly with the principle stated in Canon 1393. Neither the diocesan nor the Jesuit censor, in the matter of doctrine, is to be more Catholic than the Church. There is this difference however: if the doctrine agrees with the teaching of the Church it does not necessarily follow that the Jesuit censor will approve the manuscript. The diocesan censor begins his work with one concern—doctrine. The Jesuit censor has seven concerns, of which doctrine is one. But when the Jesuit comes to that one concern where his task coincides with the task of the diocesan censor, their points of view are the same: is the doctrine contained in this manuscript in harmony with the teaching of the Church?

The Jesuit censor must cling to a stricter general principle, yet this principle is not so strict that it brooks no modification. Just because an idea is new, that a particular theologian is singing *extra chorum,* does not mean that the censor should look on his work with suspicion. For Society legislation has frequently reminded us that we are not to fear new things simply because they are new. The Fifth General Congregation stated that Ours are not to think up new ideas unless they spring from "clear and solid principles."[21] The *Epitome* also clarifies the attitude we should take toward new ideas by warning us against an *intemperate* zeal for novelty and by remind-

[18] 314, 1.
[19] 314, 3.
[20] 319, 1.
[21] *Institutum S.J.*, II, 273, V Gen. Cong., d. 41, no. 2.

ing us that in a serious matter nothing new is to be proposed unless it is proved.[22]

The 44th decree of the 30th General Congregation, with its advice to writers, censors, and all of Ours, illuminates in a remarkable way the requirement that Ours follow the more secure and more approved doctrine. It reminds our writers that while they are to be true sons of the Church they are not to fear in their scholarly investigations to approach the new and even difficult problems of our age; they are to use legitimate methods of investigation to increase the bounds of knowledge; and when their conclusions are not completely worked out they are to be proposed outside scholarly circles only with great prudence. The decree also reminds our censors not to be attached to their own personal opinions, nor are they unjustly to limit the liberty allowed in freely disputed theological questions. This 44th decree closes with an appeal to all Jesuits. "All of Ours are to take great care in preserving security of doctrine. Likewise, in passing judgment on the scientific labor of those who, as vigorous workers in the vineyard of the Lord, deal with difficult problems, Ours are to receive their efforts not only with a just and open mind but even with the greatest charity. Ours are to abhor that partisan spirit which thinks that anything new by that very fact must be blocked and suspected."[23]

The fourth question of the censor then, must be seen in the light of the *Epitome*, the General Congregations, and especially in the light of Society practice; for in the Society's scholarly journals, in the books published on controversial matters by her renowned professors, we see mirrored the Society's interpretation of her own law.

In so interpreting this law, however, the Society is following the advice of the Roman Pontiffs who continually remind us that the theologian enjoys *libertatem in dubiis*.[24] Pope Pius XI said, "Do not demand more than the Church, the mother and teacher of us all, demands of all; and in those matters which are disputed by the better known authors of the various

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[22] 319, 2.

[23] *AR*, XIII (1956-1960), 335-337, XXX Gen. Cong., d. 44, nos. 4, 6, 8, *Epit.*, 317, 1.

[24] confer note 4; also *Epit.*, 322.

schools, let no one be prohibited following what seems to him to be closer to the truth."[25]

What then, determines *doctrina securior et magis approbata?* In the light of the evidence presented it seems that scholarship, under the aegis of the Church, determines the interpretation of the censor's fourth question.

Perhaps it will be helpful to discuss a practical example. Suppose in 1948 a Jesuit professor had written an article approving of artificial insemination using the sperm of the husband obtained in a legitimate way. Several moral theologians maintained that this opinion was probable although it was not the more common opinion. Was the censor to veto the article merely because it was only probable and not the more approved opinion? No, at the time the matter was not settled; it could be discussed freely. Doctrinally the article was acceptable. Even so, the censor might well have rejected it for the method of its argumentation, for imprudent or inaccurate use of terminology or for poor style. As we know, the Holy Father ruled out this probable opinion on September 29, 1949.[26] This action of the Pope by no means implied that the censor was negligent in the performance of his responsibility. At the time the censor judged the article, the mind of the Holy See was not clearly manifested; and until the Holy See spoke theologians were encouraged to investigate the moral implications of the problem.

Before we leave the censor's fourth question we must mention one other requirement: in free questions the doctrine of Ours is to be uniform as much as can be.[27] This prescription surprises the modern Jesuit; he is well aware that Jesuits disagree in print. Jesuits, even in direct controversy, have spiritedly supported opposing views on such questions as the liceity of removing a scarred uterus, papal doctrine on the Right-to-Work Laws, the relations of Church and State, and the nature of the Divine Missions. This prescription of uniformity must be seen in its context in the *Constitutions* from which it comes. St. Ignatius in treating of union and fraternal charity mentions uniformity in doctrine, as much as possible, as a means to this desirable end. In his day disagreement

[25] P. Pius XI, Ency. "*Studiorum Ducem*," *AAS*, XV, 323.
[26] *AAS*, XLI, 557-561.
[27] *Epit.*, 314, 2.

tended to be venomous; disputes even among Catholics were frequently bitter. The atmosphere has changed since the days of St. Ignatius. Doctrinal disagreements, even between Catholics and Protestants, are discussed in a calm and friendly manner. Today the theologian expects disagreement; he and the Church are well aware that theological development cannot exist without it.

Despite this change in atmosphere, however, the Fathers General and the General Congregations have continually stressed that, even in the midst of controversy, the Jesuit should never forget the need of charity. Even in answering calumny against the Society we must not be harsh or bitter or uncharitable in any way.[28] As Father General Ledochowski said ". . . pens dipped in vinegar and gall must be watched." He added, however, "We must be equally eager, though, to guard against undue mildness that may rob our style of sinewy strength and vigor."[29]

The fifth question which the censor must answer is, "Does the manuscript contain anything which might disedify?"[30] At this point the censor might have to consider the problems involved in the popularization of new trends, e.g., Scripture Studies. An article on the midrashic nature of Matthew 1 and 2 which appeared in a biblical journal cannot be substantially transplanted to the *Messenger of the Sacred Heart.* Yet if these chapters are truly midrashic the faithful have the right to this truth. Its presentation to them, however, must be gradual and prudent. If the censor judges the presentation to be imprudent he must reject the article.

The sixth question is, "Does it contain anything which would lessen respect for the Society or which oversteps the bounds of reserve expected of Religious men?" This question plays upon the same theme as the preceding: the need for prudence. This virtue is especially needed, Father General Janssens says, when Ours write about marriage problems. "Not rarely has it happened," he complains, "that a priest has written what should be written by a doctor or by a man who has lived the conjugal life."[31]

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[28] *Epit.*, 684, 3.
[29] *op. cit.*, p. 820.
[30] *Epit.*, 319, 2; XXX Gen. Cong., d. 44, no. 6.
[31] *AR*, XII (1951-1955), 420.

Finally, "Does it contain anything which would give anyone, especially a prelate or Religious, or any nationality a just reason for being offended?" Charity must be the continual concern of the Jesuit, whether writer or censor. Especially must he avoid, as the Fathers General have pointed out on more than one occasion, offending those of any particular national origin.[32]

Under this question the censor might also have to consider the Society's regulation about avoiding politics and disputes among Catholics unless the integrity of the faith and morals are somehow involved.[33]

These are the seven questions which the Society censor must consider, the answers to which demand prudent, practical judgment. There is frequently no cut-and-dry solution to these problems; circumstances of time, place, social and intellectual development must be carefully considered.

Having considered all these circumstances the censor then makes his judgment. As the *Epitome*[34] and the Rules of the Censors decree, "Censors are to pass judgment without consideration of personal favoritism or of private opinions. They are to judge the doctrine of the work according to the more common teaching of the best authors, and its value according to the probable judgment of scholars in the field. They are not to think that only that doctrine is secure which pleases them; nor are they to approve only that style of composition which corresponds to their own literary bent. Nevertheless, in judging they are to be strict rather than easy; and they are not to let pass by unnoticed anything which involves even a doubtful danger to the good name of the Society."[35]

We have thus far discussed the process and the guiding principles of Society censorship. A few other aspects of this censorship, however, are worth mentioning.

Canon Law states that the identity of the censor must remain unknown to the author until a favorable judgment is

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[32] *Epit.*, 684, 3; *Reg. Cen.*, no. 4, par. 3; P. Ledochowski, *op. cit.*, 818. P. Janssens, *AR*, XII, 94-95.

[33] P. Ledochowski, *op. cit.*, 818, 821, 887. *Epit.*, 682, 2. P. Wernz, *op. cit.*, 166, no. 4.

[34] 885.

[35] no. 5.

given.[36] Society law is much stricter; even when the work appears in print, the censor cannot say, "I do not mind if anyone knows that I censored that work." Secrecy is not optional. Censors are, as their rules state, to be *secreti maxime tenaces.* They are to show the work and their judgment upon it to no one without leave of the Provincial.[37] Naturally, if the work appears in print the censor will know the author but during the process of examination the censor should not know the author's identity so that he may judge the work objectively, freely, and sincerely.[38]

The *Epitome* and rules place further obligations upon the censor: he is not to delay in examining the work,[39] he should not make any marks on the manuscript,[40] and the style and tone of his written judgment must not be harsh or bitter.[41]

Finally, we will consider the possible judgments which an individual censor can make about any given manuscript. Remember that final permission to publish comes from the superior; consequently, before each of the following judgments we should prefix "as far as the individual censor is concerned. . . ." The censor may say that the work can be published as it is; or that it can be published only if certain corrections are made. In this latter case the censor's approval for publication is contingent upon the writer's making the corrections—and if the writer so complies, the work, according to the judgment of the censor, does not have to be re-examined by the censors although the superior may rule that it has to be re-examined. Or the censor may judge that the work can be published as it is but suggests certain improvements in the style of the work. In this case the individual censor's approval is not contingent upon the author's accepting the suggestions, but the superior may tell the author that he has to follow the suggestions before the article can be published. The censor may also judge that the work cannot be published as it is, but that if certain corrections are made the writer can resubmit it for another round of censorship. Finally, the censor may judge that the manuscript is simply unsuitable for publication.[42]

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[36] Canon 1393, 5. [37] *Epit.*, 884. *Reg. Cen.*, no. 2.

[38] *Institutum S.J.*, II, pp. 374, 428. X Gen. Cong., d. 11; XVI Gen. Cong., d. 15. [39] *Reg. Cen.*, no. 3.

[40] no. 7. [41] no. 7. [42] *Epit.*, 886. *Practica Quaedam*, no. 104.

If the manuscript is rejected by the censors, is the writer entitled to know the reasons? Ordinarily, yes. Canon Law and the *Epitome*[43] agree on this point. Unless a serious reason prevents it, the Provincial or the Ordinary should tell the author the reasons for the manuscript's rejection. The interpretation of a serious reason depends upon the prudent judgment of the superior. In his commentary on the *Epitome* Father Arregui mentions two possible reasons. Suppose the censor, neglecting to follow his own rule, was extremely harsh in his criticism of the article. This harsh criticism might discourage the author. In this case the superior judges a withholding of the reasons for rejection to be more prudent. Again, in certain circumstances, the revelation of the reasons might reveal the identity of the censor and the superior might think it better to avoid this possibility.[44]

One last point. If, after approval, the writer substantially changes his manuscript, he must submit it for re-censorship.[45] Insignificant changes in grammar and style are allowed.

In conclusion, then, we have examined the function of the censor in Church and Society law. In Canon Law only certain specified writings must be censored; one censor examines them for one purpose only—to judge whether the doctrine contained in the manuscript is in harmony with the teaching of the Church. The identity of this censor must remain unknown to the author until a favorable judgment is given. Society law, on the other hand, demands that all writings be censored by two or, in more important matters, by three men. These censors are to remain unknown to the author even after a favorable judgment has been given, and they are to judge not doctrine alone but also the utility, the quality, the style, the prudence, the charity, and the opportuneness of the manuscript under consideration.

The Society's rules for censors are many and detailed, but the prudent application of these rules has been responsible for the truly effective literary apostolate of the Society, an apostolate which has reached and influenced and won the admiration of so many.

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[43] Canon 1394, 2. *Epit.*, 888, 2.

[44] p. 805.

[45] *Epit.*, 888, 3.

Christ Forms the Martyr*

A living example of the Church "witnessing" across the centuries

On May 30, 1940 in the church of St. Ignatius, Zikawei, Shanghai twelve young Jesuits were ordained to the priesthood. The next day they offered their first holy Mass. It was the feast of the Sacred Heart.

To commemorate the joyous occasion, the group prepared in Chinese a souvenir booklet, entitled "Friends of the Sacred Heart." They intended it to be a tribute of thanks to Our Lord's love for the series of graces which culminated at the altar on those two days. Each priest wrote a chapter about a saint dear to him and to the Heart of Jesus.

Seven of the group were Chinese, three French, and two American. Of the Chinese one died of illness in 1943; another is now the Jesuit Master of Novices in Formosa. Since 1955, three have been in prison: Francis Ts'a sentenced to a 15 year term; Joseph Zen, with 12 years to serve; and Thomas Mei, held indefinitely in a labor camp.

The other two died in prison,—Father Beda Chang on November 11, 1951, four months after his arrest; and Father Louis Wang, January 20, 1961, after seven and a half years behind bars.

A good biography of these brave priests is desirable, and would be inspiring. But a man's serious writing is also self-revealing. The following pages present in English translation of the ordination tribute which Father Chang offered to the Lord he loved. The character, aspirations, and deep spiritual insights of this priest shine through the lines he wrote.

The kind hand of divine Providence will also be discovered in the document. It is plain that ten and twenty years before his final sacrifice God was preparing this priest, in heart and mind, for the particular challenge he would meet. In what he wrote, we can trace the transmission of God's grace, through His saints, to the shores of China today.

We read enough about the making of martyrs from the human side, and the story is dark. It should help us to think of the making of martyrs from God's side, a story luminous with love. This article shows that, by 1940, God's seed had fallen in good soil and not long afterwards bore rich fruit.

The article is now published in English partly for its own merits, in praise of Ignatius the martyr; and as documentation, (perhaps we dare to say as a piece of compound hagiography), too good to be lost, or to remain unknown in our language.

CHARLES J. MCCARTHY, S.J.

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* Note: The following preface, translation, and annotations (incorporated by the editors into the text in italics) are the work of Fr. Charles J. McCarthy, S.J., close friend and fellow-prisoner of Fr. Chang.

Saint Ignatius, The Martyr

Beda Chang, S.J.

St. Ignatius,whose martyrdom took place about 108 A.D. was the third bishop of Antioch. His noble and virtuous career fills a glorious page in Church history.

Regarding his childhood there is an ancient tradition which still stirs us to an admiring, holy envy. One day, probably in the early autumn of Our Lord's third year of preaching, Jesus put His arm about a small boy, held him for a moment near His heart, and set him among the Apostles to teach them a lesson. "Unless you be converted and become a child," He said, "you cannot enter the kingdom of heaven.... If any man humble himself like this child, he will be great indeed in heaven" (Matt: 18: 3, 4).

Such is the reading of the Gospel text. In its extreme simplicity the Gospel does not tell us how lovingly Our Lord's hand rested on the little boy that day, how affectionately His eyes turned to this young friend of His. But if we taste and penetrate the Gospel's words, the scene is not hard to imagine. The sacred writers do not say what the first and last names of the fortunate youngster were, nor from what family he came. But according to an ancient tradition it was Ignatius, the holy bishop of Antioch, who bravely endured martyrdom for Our Lord about 70 years later.

Our Lord's picking out this child and holding him up as a living exemplar was tantamount to the grace of canonization. The embrace of Our Lord, pressing the boy to His heart, can be compared to the privilege given to the beloved apostle of the Sacred Heart, St. John, when he rested his head on the breast of Jesus. Two beautiful favors from Jesus. How bountiful Our Lord appears in His love, and how warm-hearted in His gifts! From the time he was lifted up as a child, Ignatius, it seems, was a favorite friend of the Sacred Heart of Jesus!

Seventy years later, Ignatius gave his life for Our Lord in the Roman colosseum. By then, the one-time babbling child had become a white-haired old bishop. The saint died in order

to be closely united with Jesus; and really, that had been the one lifelong hope of the holy man.

All through his life Ignatius had a single ambition, to be in union with Jesus. His surviving writings are seven letters which he wrote while he was in chains on the way from Antioch to Rome, instructions to the churches of Asia Minor and one to the church of Rome. They also constitute a profession of his loving faith. And, of course, since his heart held just one desire, to be united closely with Jesus, whatever he wrote centered around this one theme.

Time and again Ignatius exhorted each Christian of these communities in this manner: "You must not simply bear the name of Christ's believers; you must really conduct yourselves in a way that befits the name. You must have Christ's heart as the guide of your heart, revere Christ as the exemplar of virtue, and put into practise Christ's holy truth. Imitate Jesus, abide in Jesus; live Jesus' life" (cf. Magnes. 4; Rom. 3). There is not a page in the letters of St. Ignatius which does not contain such phrases. The most urgent duty of him who would be a Christian (in the view of Ignatius) is to be closely united in thought and feeling with the Sacred Heart of Our Lord.

St. Ignatius developed this idea along two lines of reasoning. First, he argued from the relationship of Christ to His heavenly Father, saying: "Our Lord and His holy Father are one; so, if we wish to be one with the Father, it is indispensable that first we be united with Christ." For instance, he wrote to the Magnesians: "The Lord being one with the Father did nothing, either in His own Person or through His apostles, without the Father. . . . Hasten all of you together as to one temple of God, to one altar, to Jesus Christ alone, who came forth from the Father in whom He is, and to whom He has returned" (Magnes. 7).

Secondly, Ignatius argues from the relationship of our human race to Christ. "Christ is our life!" (Smyrn. 4), and so, "It is of utmost importance to us that we attain to life in Jesus Christ," for, "if we are separated from Christ we can live no longer" (Trall. 9).

This doctrine of being joined with Christ unto unity is the central controlling principle of Ignatius' life. Why and how should we love our fellow men? How can we please the Lord?

How can we attain interior peace and joy of heart? All kinds of ascetical principles are derived, repeatedly and without exception, from this basic teaching.

In theories of ascetical theology, some for the sake of convenience distinguish mystical union and practical asceticism as though they were two separate schools. Actually, in a genuine spiritual life, mystical union and practical discipline are no more than two tendencies, as it were. Surely they do not split the spiritual life into two distinct streams, two realities that cannot be mixed. The special point of St. Ignatius' asceticism is to take these dissimilar currents and blend them together in the sacred charity of Christ.

Why must one follow the bishop? Because to follow the bishop is to follow Our Lord. *How* must one follow the bishop? We should obey him as Our Lord obeys the Father, after His example. Christians must be mutually united in heart, because only when they are of one mind and heart do Christians reach accord with Christ Our Lord, and so become able to enjoy a harmonious, united charity unto the praise of Christ. "Relying on the Passion of Christ, both Jews and Gentiles in the Church are all joined, and made one Body" (Smyrn. 1).

It was by a defense of Church unity that Father Chang made his eventual arrest a certainty. In the spring of 1951 he rose with courage to speak at a Communist-called meeting of Chinese educators from Shanghai's private schools. Those present were asked, under strong pressure, to pledge that they would promote among their Christian students the movement for a separatist, national Church. Father Chang refused; in his speech he explained the Catholic Church's desire to be integrated in the national life and cultural life of every country. He argued that an incorrupt Catholic faith is excellent soil for patriotism of the truest kind. He made it clear that he would be loyal to the dictates of faith and conscience, to keep the Body of Christ undivided. At the end of his speech, before his hearers realized it, his conviction, eloquence and courage evoked from them a short burst of warm, honest applause, upsetting the careful strategy of those in power. Shortly afterward Father Chang and his community were expelled from the Jesuit college of which he was rector; within five months he was jailed.

Speaking of mercy, Ignatius wrote these words to St. Polycarp: "Copy the ways of God. Do not let widows be neglected. After God, you should be their guardian. . . . Help others along

as the Lord helps you" (Polyc. 4, 6). He also wrote to the Smyrnaeans in these terms: "The heterodox, because they have no regard in charity for the widow, the orphan, the oppressed . . . , denying the gift of God, perish in their own disputatiousness. . . . From their conduct you can discover that they are not of the truth of God, but are at variance with it in many points. . . ." Briefly, Ignatius is saying that if we can abide in Christ when we are doing something, then, even if we perform a natural or material action, it also has supernatural and spiritual value.

This is the way that true peace and joy are attained. Just as, in any spirituality, faith and charity are inseparable, so in the whole Ignatian spirituality being united with Christ and imitating Christ are fused into one.

All who have read the epistles of St. Paul must feel a fervent love for Jesus pulsing between the words and lines. Jesus alone is on the tip of Paul's pen, because in the heart of Paul only Jesus held sway. And whoever reads St. Ignatius' last letters will gather the same impression. The saint's spirituality has but one objective: that he may be united with Jesus! Because Jesus is St. Ignatius' all, the saint's life had one single hope, union with Jesus!

Bravely and Gladly To Suffer with Jesus As His Close Friend

Being united with Jesus and following Jesus—in other words, mystical union and practical asceticism—are inseparable in St. Ignatius' whole life. Now, *the cross* and mystical union are also inseparable; because the cross is an ironclad proof of Christ's love for us! It is likewise the real testimony of our love for Jesus! So, before Our Lord suffered His Passion, in order to teach future generations He spoke in this way: "Whoever wishes to follow Me must take up His cross!" (Matt. 16: 24). Ignatius paid close attention and gave full practical assent to this teaching. He wrote to the Christians of Magnesium as follows: "If we would rely upon Christ, and yet were unwilling to suffer the Passion with Him, His life would not be in us" (Magnes. 5).

To preach abroad the holy name of Jesus, Ignatius himself suffered both insults and chains, and this not unwillingly, but with gladness and courage. He wrote to the Christians of

Rome: "Fire and cross, and the clawing of wild beasts, the breaking of bones and the mangling of members, the grinding of my whole body,—I shall endure them all, contented. I have only one wish, personally to draw nearer to Jesus Christ! . . ." (Rom. 5)

This way of enduring pain is so ardent and valiant. How can he have such enthusiasm and courage? He himself tells us: "I rely on the holy name of Jesus to support me. Why did I give myself up to death, to fire, to the sword, to wild beasts? The fact is: to be near the sword is to be near God; to be among the beasts is to have God by my side—provided only that, in the name of Jesus Christ, I suffer along with Him. I shall endure all, for He who is perfect man is my strength" (Smyrn. 4). Being one with Jesus Christ, you cannot fail to suffer; but, being with Him, there are no sufferings impossible to endure.

> *All the weight of the brainwashing process, totally and brutally mobilizing environment to break the prisoner's self-respect, his spirit and loyalties, was used against Father Chang during his months in prison. In interrogations, threats of death and worse were hurled at him; in sessions of indoctrination, through the days and sometimes at night, his captors coaxed and promised this esteemed and able priest a high post of leadership in the schismatic church subservient to Communist policies. Soon the tension, malnutrition and insomnia consumed his forces. Fellow prisoners heard him, stretched out on the cell floor, praying simply: "Jesus, Mary, Joseph, save me."*

"Greater love no man hath than to lay down his life for his friends" (John 15: 13). In order to be united with Christ, and to return the charity of Jesus, Ignatius gladly and bravely welcomed the cross of Our Lord. Nor was it enough for him just to carry the cross. Only when on that cross he was crucified with Christ, and laid down his life for Christ, did he fulfill his heart's desire to be united with Him.

While being brought from Antioch to Rome for his martyrdom, Ignatius not only did not shrink from hardships, but went forward joyfully as to a banquet. But, because his hope and desire were so irrepressible and intense, he found it difficult to wait without being restless. He feared that the Christians of Rome would devise means to rescue him, and prevent his witnessing unto Our Lord by death. So he wrote a letter to them

in which he begged them not to hinder him from reaching the final goal. He implored them to let him be eaten by the wild animals so that at last he might arrive unto God.

When the police came to arrest him, August 9, 1951, Father Chang was in the common room at the Jesuit theologate in Zikawei, conversing after lunch with confreres. The police ordered him to follow them. Calmly he went with them to his room, gathered a few articles of clothing, and passed through the doors with a quiet smile and a farewell lift of his hand to the anxious Jesuit friends who with heavy hearts watched him go. "On his face was the serene expression of those who already belong to a world other than this one," remarked a friend who saw him. To avoid popular demonstrations, the arrest was quietly made. Unlike Ignatius' journey to the arena of his death, Father Chang's was short, and made in the comfort of a large modern auto which the police were using.

"I am God's wheat," Ignatius wrote. "I hope to be ground by the teeth of the wild beasts that I may end as the pure bread of Christ." That was the reason he gave: "so that by these means I may be made a sacrifice to God." Earnestly, he also bade them: "If anything, *coax* the beasts on to become my sepulcher, and to leave nothing of my body undevoured, so that, when I am dead, I may not bother anyone to bury me. I shall really be a disciple of Jesus Christ if, and when, the world can no longer see so much as my body" (Rom. 4).

Ten hours after Father Chang's lonely death, police summoned a priest classmate of his to identify the wasted corpse that lay on the cement floor of a Ward Road prison room. At first the authorities agreed to release the body to his confreres for reverent burial. But the news of his sacrifice sped through the city. Next morning early Masses were thronged by people of every age and class, joined as one family in homage for the father and brother they loved. At Zikawei, where the remains were awaited, a praying crowd grew in size from hour to hour. For fear of a disturbance, the police retained the body. Finally they permitted a secret burial by the family, under police watch. They forbade that Fr. Chang's name be inscribed above his grave, unless the term of opprobrium "criminal" was added. So his name is not to be read there. Before this final self-effacement, how rich in meaning are the words of Ignatius of Antioch: "I shall really be a disciple of Jesus Christ if, and when, the world can no longer see so much as my body!"

"Neither the kingdom of this world, nor the bounds of the universe can have any appeal to me. I would rather die for

Jesus Christ than rule the last reaches of the earth. My search is for Him who died for us! My love is for Him who rose from death for our salvation!" (Rom. 5). How noble is a voice so full of thanksgiving and love; and at the same time how warmly affectionate!

During Ignatius' martyrdom, an ancient tradition tells us, after the wild beasts had eaten his limbs, his heart and inner organs were laid bare. At this moment the spectators lining the sides of the arena saw on his heart, dripping with fresh blood, the name of Jesus inscribed.

The tradition's symbolic meaning is profound and far-reaching. The Holy Name is the symbol of the love in Christ's Sacred Heart. Upon St. Ignatius' heart this holy Name was written clear and deep, truly proclaiming the love for Christ's Sacred Heart which filled the center of Ignatius' heart.

> *A simple rectangle of cement was poured above the grave where Father Beda Chang's body rests. Before the slab had hardened, university students visited the cemetery and with firm fingers traced lasting letters which, with a slight change of emphasis, symbolize the same spirit as tradition found in the early martyr's heart: LIVE CHRIST THE KING! Above the priest's heart, resting at last, one name only is to be read, the name of Christ.* Et dives sum satis!

The whole heart of Ignatius was full of love of the Sacred Heart. In his entire life and death, he wanted one thing only: union with Jesus, to be the close friend of Jesus' Sacred Heart. Who among us has not the same kind of hope? But do we bear in the depths of our hearts the same impression, the burning desire to be at every moment, in all things, united with the Sacred Heart?

In our spiritual life, perhaps Jesus has become too abstract. Of course, for the great gift of martyrdom we dare not dream or hope. But is our small daily cross ever lacking to us? Do we think of bearing it quietly with Jesus, for Jesus, imitating Jesus? For the friend of the Sacred Heart, St. Ignatius the martyr is not only a patron in heaven. He is more, a sure guide and truthful teacher leading us to genuine love of our Savior's Heart!

Father James P. Sweeney

First Provincial of the New York Province

J. Clayton Murray, S.J.

LATE IN THE AFTERNOON of February 10, 1963, death closed the outstanding career of Father James P. Sweeney, at first Minister, then Vice-Rector of Canisius College (1930-1934) ; Rector (1934-37) ; Vice-Provincial of the Maryland Regio (1937-39) ; Provincial of the newly founded New York Province during the first six years of its existence (1939-45).

"He was a brave man." These words, addressed to the author, a few minutes after Father's death, by one of the physicians who had attended him during his last illness, serve as the most succinct and summary judgment which might be made upon Father Sweeney. The doctor, who had known him for less than three weeks, was basing his judgment on the way in which his patient had accepted the various treatments following radical surgery. It has been said, although due allowance must be made for exceptions, that as a man lives so shall he die. Father Sweeney was not an exception. His conduct during his last illness was only another example of the "*fortitudo in rebus arduis*" which he had manifested again and again during his lifetime.

In stressing this characteristic fortitude of Father Sweeney, one takes it to imply, primarily, a willingness to face a problem rather than escape from it, and a realistic approach to things *as they are* and not as he might like them to have been. The fortitude of which we speak involved in Father Sweeney a readiness to make practical judgments in living situations and take the means required to implement them, as well as a will-

ingness to accept their consequences. Obviously, such fortitude could not be exercised by any superior in the Society without great hope and confidence in Divine Providence.

There was a definite event in Father Sweeney's Jesuit life which markedly seems to have determined the course of his subsequent career. After quite effective periods of teaching, as a regent in Boston and, following ordination, as professor of philosophy and sociology at Canisius College, Father Sweeney was holding the position of Minister in the Canisius community. While in this post in 1934 he was suddenly thrust into the role of Vice-Rector of Canisius, under the most unusual circumstances and at a most critical time in the history of the College.

The economic depression which had begun in 1929 was still being felt throughout the land. The College struggled under a debt of $450,000. Interest payments, considering especially the number of students in the College, were staggering. It was, perhaps, discouragement over the financial outlook that worked as a key factor in the abrupt 'resignation' and departure from the Society of Father Sweeney's predecessor in the office of President and Rector.

Bleak indeed then was the outlook for the Vice-Rector when he received his appointment on April 10th. From the time that their newspapers had received word from the office of Senator Robert F. Wagner of the resignation of Father Sweeney's predecessor from the New York State Labor Board, inquiring and persistent reporters had been clamoring for information about him. A prominent Buffalo banker, fearing something amiss, called for an immediate payment on a note of the College. Experienced Jesuit administrators who were cognizant of the situation certainly seemed justified in estimating it as a moment in which the good name of the Society in Buffalo, the fate of hundreds of students, and the future of the lay faculty hung in the balance. Nevertheless, as subsequent events suggest, Divine Providence had provided that there would be at hand a fearless and efficient master of the crisis.

First of all, with the helpful counsel and remarkably loyal assistance from his community, the Vice-Rector was able to prevent public circulation of the circumstances of his prede-

cessor's so-called 'resignation.' It was not until years later that the facts became known to any extent.

Secondly, with characteristic courage, Father Sweeney set to work to rehabilitate the college financially. Bishop William Turner, Bishop of Buffalo, came to his aid with a substantial loan, as did the Good Shepherd nuns and other friends of the college. The note called by the bank was promptly paid off and all further connections with that institution summarily severed. Father Edward Phillips, Provincial of the Maryland-New York Province, offered to set aside half a million dollars of Province assets, if needed, as collateral.

Lay members of the faculty were informed that if the college were to continue to exist and attain financial stability, either their number would have to be reduced or a 10% cut in salaries would have to be imposed. Loyal both to their fellow faculty members and to the college, they agreed to the reduction in remuneration.

As a result of these steps and by forceful, candid talks with bankers, in dealing with whom, incidentally, he seemed to have a special talent throughout his whole career, Father Sweeney was able to secure not only lower rates of interest, but actually to amortize part of the principal of the college debt. Outstanding public accountants were called in to make sure of the liabilities and assets of the college. Harassed higher superiors were undoubtedly pleased that, although going through this trying period, Canisius College was among the first to pay its annual Province tax. This broadness of view which enabled him to appreciate needs other than those of his immediate surroundings was typical of Father Sweeney and would manifest itself on many subsequent occasions.

Within his own context too, Father Sweeney showed himself not only highly appreciative of the financial needs of the college, but also deeply concerned over its academic standing. While putting the college on a sound economic basis, he also provided subsidies for certain lay members of the faculty to complete studies for doctorate degrees. In choosing these members and encouraging them to undertake further study he gave further evidence of his discernment. All those whom he subsidized attained to positions of respect and authority in their fields. He recognized, moreover, the critical academic

need the college had of physical expansion and better administration of the college library. To take care of the former, about one-third of the first floor of what is now called "Old Main" building was assigned as library space. Certain rooms, both private and common, formerly used by the Jesuit faculty were taken over and the Jesuit accomodations were moved to upper floors. For the administration of the library, Father Sweeney, again evidencing his power of estimating the talents of others, was fortunate in having Father Provincial grant his request for the services of Father Andrew L. Bouwhuis as librarian. In a short time, despite still cramped physical surroundings, the services of the library were raised to an admirable degree of efficiency.

Father Sweeney also found time in the midst of stabilizing Canisius to extend his efforts outside the college. For five years he served as a member of the executive committee of the National Catholic Educational Association, and for two of these years, 1936-38, he was vice-president of the Eastern section of the Association. From 1934-37, the College and University Council of the University of the State of New York counted him among its members. In 1941, St. Bonaventure University deemed his accomplishments worthy of an honorary degree.

In the light of his record as Rector at Canisius, it is not surprising that higher superiors should have thought of Father Sweeney when considering a candidate for the office of Vice-Provincial of the Maryland Regio. In the Fall of 1937 he was appointed by Father General to that office and two years later was installed as first Provincial of the newly-formed New York Province.

Among the first problems confronting the new Provincial was the need of diversification of labors in New York, lest the history of the newly-formed province become the "Tale of Two Cities," New York and Buffalo. As early as 1940, less than a year after he had been appointed as Provincial of Maryland-New York, the possibility of a college at Syracuse was considered by Father Sweeney and his consultors. In fact in March, 1940, permission to borrow money for opening a retreat house in that city had already been obtained. In July, 1943, Bishop Walter J. Foery of Syracuse, formally approved

the opening of such a house and, in the fall of 1944, it was opened under the capable direction of Father Robert F. Grewen.

Although the outbreak of World War II naturally upset plans for the college, this did not deter Father Sweeney in 1942 from acquiring, with money borrowed from Canisius College, what was known as the Arsenal Hill property, an act which, in the words of Father Sweeney, served as "our ticket of admission to the Syracuse Diocese." This property was not destined to be the site of the proposed college, for later, a much larger and more desirable location, on the outskirts of the city, was purchased. Obviously to attempt the opening of a college at a time when colleges were being depleted by demands of the armed services was out of the question until the end of the war, but Father Sweeney continued to make provision, both financial and academic, against the day when a Jesuit college in Syracuse would be a reality.

Father Bouwhuis, librarian at Canisius College, was given $10,000.00 to acquire books for the proposed college, and provision was made for the books to be stored at Canisius until a place would be available for them in Syracuse.

In April, 1945, even before the end of the war in Europe, Father Sweeney had gone to see Bishop Foery concerning the possibility of a diocesan drive to support the building of the proposed college. In February, 1946, the Bishop formally promised support of such a drive, having in the previous August given informal approval and requested the opening of a Labor School in the diocese. At the same time, August, 1945, he offered, rent free for a period of three years, a downtown building to house such a school and the Jesuits conducting it. The school was started in the fall of 1945. It is likely that this Labor School contained the seed or germ of the Institute of Labor Relations later established at LeMoyne College.

The lasting gratitude of the Society will ever be due to Bishop Foery for the manner in which he threw the full support and cooperation of the pastors of his diocese into the drive for the new college. The Bishop saw to it that the drive was conducted from the Chancery in the way in which such diocesan drives are usually run. Integrated with these efforts were the gigantic labors of Father Bouwhuis, who acted as the Execu-

tive Director of the drive, representing the Society. It is hardly surprising that with such dynamic two-pronged promotion on the part of both diocese and Society the drive netted approximately 1.5 million. To supplement this amount, Very Reverend Father General, in the fall of 1946, granted permission to Father Francis A. McQuade, Father Sweeney's successor as Provincial, to borrow $700,000. What up till this time St. Peter Canisius would have called a "paper college"—one proposed but for which no funds were available—was about to become a college of bricks, mortar, faculty and students.

In accordance with that desire, previously mentioned, of seeing further diversification of labor in the New York Province, Father Sweeney, during his first year as Provincial, approached his life-long friend Bishop Edmund F. Gibbons of Albany, about the possibility of starting laymen's retreats at the Tertianship at Auriesville during the summer months. The Bishop, whose altar boy Father Sweeney had been when the then Father Gibbons was pastor of St. Vincent's Church in Attica, and who, as Bishop, had ordained him in Albany in 1926, surely would have welcomed further assistance of Jesuits in his diocese, had it not been that he did not wish to hinder the work already being done by the Redemptorist Fathers in the field of retreats for laymen in his diocese. He advised Father Sweeney to wait. Five years later, in 1945, however, he approved the opening of the retreat house in Glenmont, and gave both property and house thereon as a personal gift to Father Sweeney. Father C. Justin Hanley was appointed as the first superior.

But it was not to the area of the New York Province alone that Father Sweeney's interest extended. Shortly after assuming the office of Provincial of the Maryland-New York Province, in late 1939, the mission of Durham, North Carolina, was established and Father John Risacher from Loyola College, Baltimore, began his long and zealous labors, continued to the present day, in that rugged mission field.

Realizing the great need of fostering vocations to the Society in the area of the newly formed Maryland Regio, Father Sweeney, despite the war conditions involving repeated calls for chaplains, acceded in 1942 to the request of Bishop William

J. Hafey of Scranton, Pennsylvania, to take over St. Thomas University, now known as Scranton University. The Maryland Regio, hesitant because of still unsettled division of manpower, had previously felt that it was impossible to accept the Bishop's invitation. Father Sweeney, as Provincial, agreed to accept the offer and generously signed an agreement to allocate a substantial number of teachers for a period of ten years to enable Maryland to staff the newly acquired college. It should be noted here that this and other acts of jurisdiction involving the Regio were within the competency of Father Sweeney in as much as he was still Provincial over the entire Maryland-New York area, and the formal decree of separation had not yet been promulgated. On August 19, 1942, word was received from the American Father Assistant of Rome's approval of the canonical erection of Scranton University and also of incurring the obligation of a loan of $200,000 to meet various costs involved in undertaking this new work.

One of the principal burdens of a Provincial is the care of the missions entrusted to the Province. Father Sweeney was unable to exercise the customary function of the Provincial in this respect but he showed his usual willingness to trust those appointed to positions of responsibility by allowing the Missionary Superior in the Philippines, Father John Hurley, to exercise wide discretionary powers and by seconding important decisions made by him. What good judgment was shown by the Provincial in this respect is evident from the way in which the Missionary Superior conducted the affairs of the Philippine Mission during the trying years of the Japanese occupation and from the fact that so few of Ours lost their lives during that time. Who can estimate the worries which must have beset the Provincial concerning the safety of so many of his subjects and the future of the mission upon which so much in men and money had been expended?

Not the least revelation of the man's fortitude was his reaction when, relieved from a post of authority, he once more assumed the role of subject. After 15 years in administrative work, he cheerfully returned to the classroom to teach philosophy to Juniors at St. Peter's College, Jersey City, from 1946-51. In that year, 1951, however, glaucoma made it impossible to carry on any longer the work of study and correction of

papers involved in regular class teaching. Yet, for a few years thereafter he did continue his practice of teaching a summer school class in philosophy at Canisius College. For nine ensuing years, until 1960, he continued to serve at St. Peter's as Procurator, an office in which his provident and efficient handling of investments was a decisive factor in enabling the college to considerably expand its physical plant.

Even if the separation of the New York and Buffalo Provinces in 1960 had not led to the return of most men of those provinces to their native areas, deteriorating health would probably have forced the retirement of Father Sweeney from his post at St. Peter's to a less exacting assignment. He was appointed Procurator at McQuaid High School, Rochester, with the understanding that, should he find the work beyond his strength, he should so inform the Provincial. Within a few months he was forced to write to Father Shanahan, Provincial, that failing health and impaired vision rendered it impossible to carry on in his office. Thereupon he was assigned as House Confessor at Canisius College, an assignment which he found most congenial, a sort of homecoming to his Alma Mater from which he had received his Bachelor of Arts degree 46 years before, an honorary degree of Doctor of Letters in 1938, in which he had served as teacher and Father Minister and later, in what was the most critical time in the history of the college, as President.

In accepting his ocular malady, abnormal blood pressure, and, finally, in his latter years, the sometimes humiliating limitations imposed on his activity by the incipient ravages of Parkinson's disease, Father Sweeney continued to exemplify an uncomplaining obedience to God and to his doctors' orders. In more than one instance this involved notable inconvenience and a dependence on the assistance of others, not always easily endured by those of strong will who are accustomed to command others.

It was not difficult for those who did *not* know him well to form an erroneous, and, in some cases, disparaging opinion of Father Sweeney. The writer himself, who lived under him both as Rector and Provincial, was sorely tempted on more than one occasion to do just that. Blessed with a keen, quick mind, along with an acute sense of humor, it is not surprising—

words being the expression of thoughts—that we should find, on occasion, in the words of Father Sweeney, sharp and cutting remarks, whose effect the speaker did not realize or foresee. When such words are spoken to an inferior, their effect can be more piercing, in so far as he feels that in his position he can make no comparable response.

But it could be seen that Father Sweeney did come to recognize the effect of such remarks and that he regretted it; but the spoken word of apology seemed either not thought of or impossible for him to express. This failure may possibly be considered part of an overall makeup of a character not given to outward expression of feelings which internally were very real. To the writer, it has seemed, rightly or wrongly, that the externally off-handed or casual treatment of persons or things sometimes manifested by Father Sweeney, his outward jollity and carefreeness on many occasions, were merely a cloak of an interior concern and perhaps an attempt to seek relief from it. In fact, perhaps this was a major cause of what was not the least of Father Sweeney's afflictions when Rector and Provincial, an abiding insomnia which could only have been aggravated by the serious problems he was called upon to face.

That underneath the surface beat a warm and very human heart is evidenced by his ability to make life-long friends both in and out of the Society. To one who once asked him how he managed to carry on through the various crises of his career and to accomplish what he did, he magnanimously replied: "I have had many good friends." There was a certain frankness and directness about him, which abhorring trivia and unessentials and mere formalities, got to the heart of things and which so impressed others that he got to the hearts of men—at least of those who came to know him more than superficially.

It is unfortunate that, as Provincial, many of his subjects never came to know him other than in this fashion. Those who worked intimately with him have told of the almost unspeakable agonies he endured as Provincial when there was question of disciplining a subject for some serious defect. Nevertheless, when occasion demanded, he was not one to run away from making a decision pro or con concerning the conduct of a subordinate, or to change his mind, having once made the decision.

Early in January, 1962, on the advice of his physician, who was concerned about certain symptoms manifested by his patient, Father Sweeney entered Buffalo General Hospital to undergo a complete checkup. After a week of exhaustive tests, he was told that he could expect to go home the next day, as nothing demanding hospitalization had been found. However the next day brought a revised judgment. Further analysis of one of the tests had indicated the all too likely presence of intestinal malignancy. An operation was deemed imperative, to which, Father, with characteristic fortitude, agreed, although he appeared to be dubious of the outcome. Despite the fact that the surgeons, as far as could be ascertained, removed all the cancer, and to that extent the operation was successful, proper functioning of various organs failed to resume. Although at times the patient appeared to rally and was mentally clear, at other times his speech was incoherent. Finally, early in the morning of February 10th, internal bleeding so weakened his condition that he suffered a complete collapse. Informed by Father Paul J. Gampp, Minister of the college, of his serious condition, he showed himself resigned and signed himself many times with the sign of the cross. At about two o'clock in the afternoon he lapsed into a coma, and despite frantic efforts on the part of doctors and nurses to build up his blood pressure, he succumbed shortly before five o'clock.

At the funeral, held in Christ the King Chapel at Canisius, both Bishop Joseph A. Burke, Bishop of Buffalo, and his auxiliary, Bishop Leo R. Smith, were present. Due to the illness of the Buffalo Provincial, Father James J. Shanahan, the solemn high Requiem Mass was celebrated by Father Anthony J. Bleicher who had been the tireless and able Socius to Father Sweeney and two preceding provincials. Both the Maryland and New York Provincials sent representatives and an imposing number of Ours from throughout New York State, braving stormy, snowy weather, gave striking evidence of the esteem in which Father was held.

Due to the inclement weather of the winter months, it was decided that the body of Father Sweeney should rest in a vault in the local German and French Roman Catholic Cemetery until such time as weather would permit his burial at Auriesville. There, early in May, with the customary prayers and proces-

sion, the community of the Tertianship and the Shrine paid him a final tribute, as the body of Father Sweeney became the second to be interred in the new cemetery.

R.I.P.

JAMES PATRICK SWEENEY, S.J.

Born, of Irish parentage—March 16, 1894, at Attica, New York

Education—Canisius High School and College, Buffalo

Entered Society—Poughkeepsie, New York, August 14, 1914

Studies—Woodstock College, (Philosophy and Theology)

Regency—Boston College High School, Boston College

Ordination—Albany, New York, 1926

Tertianship—Saint Andrew-on-Hudson, Poughkeepsie

Canisius College, professor of philosophy 1927-1929, minister 1929-1934, vice-rector, rector 1934

Georgetown, vice-provincial of the Maryland Regio 1937-1939

Kohlman Hall, provincial of New York Province 1939-1945

Albany, mission band 1945-1946

St. Peter's College, professor of philosophy 1946-1951, procurator, spiritual father 1951-1953, procurator, house confessor 1953-1960

Canisius College, 1960-1963

Death—February 10, 1963

Funeral—Auriesville

Books of Interest to Ours

Illusion and Anxiety. *By Marc Oraison.* Translated by Bernard Murchland, C.S.C. New York: The Macmillan Company, 1963. Pp. xxix-153. $3.95.

Rationalism built a world based on the illusion that everything could be organized by the power of reason. That world is now crumbling around us, but the fundamental illusion of rationalism still weighs heavily on the modern mind. We are still largely a people who consider whatever we do not understand a personal insult. We irreverently tend to reduce the mystery of "the other" to the sterile terms of our own intellects because we have fallen in love with our concepts. In our own minds we destroy the mysteries of reality because we are fascinated by the proposition that reason is absolute and can offer a solution to any human mystery. The result is that we drive ourselves into deeper anxieties because the mysteries are greater than the exalted image we have of ourselves and the power of our reason. We betray reality and cannot enter into proper relation with it, because we love only what we can understand in the prison-categories of our minds and thereby corrupt within ourselves the capacity for love. We are bound by narcissism and infantilism, and we fail because we have forgotten what it means to grow. Such is the sickness of soul that Abbé Oraison considers in this fine series of essays devoted to Love, Anxiety, Failure, Sex, Infantilism and Religion.

The author is a psychiatrist and is keenly aware of the major contribution that modern clinical psychology has made towards restoring balance to our divided souls. Modern psychology, emphasizing existential man and not unchanging essences, sees man as he is. It has shown, for example, that man's condition is a drama of love that is never fulfilled, and that there is no perfect adaptation to life. In a word, the mysteries of our condition are beyond the solutions offered by reason and reason must recognize that it is out of its depth. Cannot this awareness of reason's limitations rekindle in us an attitude of reverence for mystery? And cannot this reawakened attitude have an enormous influence on the appreciation, understanding and communication of Revelation—that other view of life which seeks to teach men what they are, and which much of modern Christian education, through an infantile, rationalistic approach that stresses the letter over the spirit, has effectively veiled from anxiety-ridden creatures?

One of the author's major concerns is to try to indicate a way of bringing the radically different perspectives of modern psychology and Christian Revelation into closer relationship. His contribution in this regard consists in showing some of the startling points of agreement between the postulates of Christian Revelation and some basic aspects of human psychology that Freudianism has brought into strong relief. The focusing elements in this approach are first, the comparison of the meaning of love as it is developed in Scripture and as indicated in the findings of clinical psychology, and second, an appreciation of the importance of history and the remarkable convergences seen when comparing the historico-psychological development of the human being with the development of the saving history of the Living Word. These comparisons of the ideas of love and history are dominant in each chapter of the book.

Perhaps the best treatment in the book is the comparison between the growth of Israel in the love of Yahweh with the growth of the child in his progress from a child's narcissism to an adult's mature love. In this connection, the author's words on the Canticle of Canticles are especially illuminating. In the chapter on failure, he forcefully scores the fundamental principle involved in psychological growth: one must constantly die in order to be continually born again, and the highlighting of this psychological truth with the appeal to the episode of Christ with Nicodemus is effective. His exposition of narcissism is fine throughout, and in the chapter on sex, his observations on emotional and sexual maturity, positive chastity, and the problems of the homosexual—his inability to realize genuine human love, his despairs and hopes—are excellent.

The style is not technical and the book should enjoy a wide public. The author does not pretend that the book is exhaustive. He is simply presenting some themes for reflection. At times he has a tendency to scatter his thought out from its basic direction: the reader gets the impression that he is reading jottings in a loosely constructed notebook. There are also times when the reader knows that a chord has been struck. Through the author's magic of linking the words of Scripture to the forcefully real findings of modern psychology in an ever heightening concentration of meaning, what was formally known only as an idea becomes a truth.

GENE M. BUCKINGHAM, S.J.

In Memory of Me. *By Edmund Flood, O.S.B.* New York: Sheed and Ward, 1962. Pp. 117. $3.00.

This book is a primer, an outline of Salvation History, showing the massive structure of God's plan for men. The author re-tells, in simple but cogent style, the central history of the world. It is a love story, beginning in creation, delayed by the Fall, and developing into the Old Testament Covenant and promises, where God *unfolds* His plan with "majestic unhurriedness." The second section of the book deals with the *enactment* of this plan of love through the coming of the Mediator, Who in His resurrection lifts all mankind up into sonship and a share in the love-life of the Trinity. The third section, somewhat the longest, details the plan's *fulfillment* in the Eucharistic action of the Church. Particularly

valuable here is the author's insistence upon the realized eschatology of early Christianity, his analysis of the Mass in its essential structure as an action of the community joined with Christ in thanksgiving to the Father, and his gentle suggestions for liturgical reform.

Dom Flood has written a beautiful book. The dedication implies that it has been prepared from courses given to students at St. Benedict's School, Ealing, London. It should prove most useful, therefore, to teachers, and to anyone, young and not-so-young, taking his first look at Salvation History and the role of the Mass in that continuing History. While it is addressed to the general reader, the book contains an appendix with theological justification for the positions taken.

JOSEPH P. WHELAN, S.J.

Theology for Today. *By Charles Davis.* New York: Sheed and Ward, 1963. Pp. 310. $5.00.

For several years now there has been need for a semi-popular survey of the new theological crosscurrents in dogmatic theology. Father Davis, known for many years as a contributor to several English theological magazines, was the likely man to write it. Here he presents these essays to a wider audience in a book that has preserved a remarkable unity for its diverse background.

Besides an essay on the communal nature of the Mass which will have a familiar ring for readers of his *Liturgy and Doctrine*, there are excellent essays on the nature of faith, two on ecumenism, one on the Trinity, two on original sin and three on Christology. Other essays deal with Mariology, Extreme Unction, Christ's Resurrection, the resurrection of the body and the last things.

Father is convinced that theology has an apostolic function: to develop a dynamic awareness of the Christian message which will provide the only permanently valid basis for the missionary urge to "go and preach." And in his development of each topic he gives concrete example of how to translate modern theological concepts into vivid imagery. He has a deceptive simplicity in presenting difficult material by a striking art of illustration and graphic writing. In this respect alone the book is valuable for all those who communicate the Christian message to our age.

A second task for the theologian is to maintain organic vision and a balanced, synthetic grasp of Christian truth. As a survey this book manages to keep such a vision and will help every student of theology anxious to refresh himself on recent developments.

A third task he assigns to theology is to be revelant. This can only be done by a speculative theology which reflects on the riches uncovered by the biblical, liturgical and patristic movements in the Church. The task of such a theology would be to bridge the gap between the mentality of the past and our modern age. So far theological renewal has remained of domestic, intra-mural interest.

We welcome this book as a sign of the growing popularity of Father Davis in the country. (Another example is his regular column now in *America* magazine.) This is a testimonial to a theologian who has de-

voted his extensive writing to bridging the gap between the findings of specialists and the average priest and student of theology. As such, this is the best extensive survey of current theology that we have seen.

GERARD F. WALDORF, S.J.

To Preach the Gospel. *By P. Hitz, C. SS. R., translated by Rosemary Sheed.* New York: Sheed and Ward, 1963. Pp. xii-209. $3.95.

No longer satisfied with a defensive moralistic emphasis in sermons and missions, preachers will welcome this fresh and stimulating treatment of a very modern subject. Although not a complete treatise on the theology of preaching, Father Hitz's book is one that has a great deal to say to those who are interested in bringing the findings of present day theology into the pulpit.

The main concern of the book is with mission preaching, but almost all of the suggestions offered as well as the principles upon which the suggestions are based can be applied to the ordinary parish sermons. The fact that the author is a member of the Redemptorist congregation lends authority to his observations.

Father Hitz rejects many of the criteria of successful preaching that have held sway in the past. Full churches, numerous Communions, etc., do not of themselves indicate that preaching is accomplishing what it should. Nor do condemnations of sin or exhortations to moral and ethical living constitute the sole nor the most important matter for preaching. Too often a living faith which is not present in many of the "faithful" has been presupposed in those who hear sermons. What they need is an explanation of the basic good news that is the fundamental Christian message, but what they often get are exhortations to live a life they are not prepared nor equipped to live.

How did preaching get the way it is? Father Hitz gives an historical exposition of mission preaching from the eighteenth century to the present day and shows how the circumstances of the times influenced the development of mission preaching. With today's understanding of theology, however, there must be a renewal of emphases. The primacy of charity must be felt in today's sermons more than it has in the immediate past. More and more the preaching of today must have its source in Scripture. Just as the sermons of the Apostolic Church had the central Christian paschal mystery as a major theme, so too the sermons of today should be much more kerygmatic in tone than moralistic. The primary objective of the preacher should be, as the book's title suggests, to preach the Gospel.

THOMAS H. O'GORMAN, S.J.

The Church and the Sacraments. *By Karl Rahner.* Translated by W. J. O'Hara. New York: Herder and Herder, 1963. Pp. 117. $2.25.

Though most of Karl Rahner's far-ranging theological reflections are expressed in essay form, the result is not a heterogeneous collection of disparate, fragmented insights. For one of his key concerns is to search out and meditate upon the intelligible, ordered structure of God's saving action in the world of man. Thus, in *The Church and the Sacraments,*

Rahner moves from the reality of the Church as fundamental sacrament to those realities (the seven sacraments) which flow necessarily from the Church's sacramental nature. The Church is the fundamental sacrament because it is the continuing presence, in space and time, of Christ's redemptive action and victorious grace; it is the expression and realization of God's saving mercy for the here and now of each man's life. And when the Church, as the continuation of Christ, acts for the salvation of the individual in situations that are of decisive importance for his supernatural destiny, we have the various sacramental actions: the Eucharist, Baptism, and the rest. Thus the sacraments are realizations (in the sense of things that make real) of the nature of the Church in the life of the individual.

But if the sacraments are essentially realizations of the Church's nature, it is not surprising that, though meant for the personal sanctification of the individual Christian, they are not concerned with establishing a merely private relationship between God and man. Rather, the sacraments achieve their purpose of sanctification by drawing the individual into the community of the people of God and by filling him, in and through that community, with Christ's saving grace. For example, the Eucharist does not simply bring Christ to a person in some kind of private, individualistic relationship; instead, this sacrament confers grace insofar as its reception renews and deepens a man's incorporation into the Body of Christ, the Church.

Always working within this basic framework and from these initial insights, Rahner explores and illuminates other aspects of sacramental theology: the institution of the sacraments by Christ; the ecclesiological significance of each sacrament; the relationships between sacramental and personal piety, and between sacramental word and preached word; the concept of *opus operatum*. And in all this theological reflection he is intent on being a faithful hearer of God's word, which lives for us in Scripture and in the authentic tradition of the Church. For he wishes to make this word meaningfully and compellingly present to the man of today. Here, as in his other theological work, he achieves this purpose masterfully.

THOMAS MCQ. RAUCH, S.J.

American Pluralism and the Catholic Conscience. *By Richard J. Regan, S.J.* New York: Macmillan, 1963. Pp. xv-288. $5.95.

Father Regan really gives us two books. In the first third of the volume he examines Catholic doctrine on political tolerance and exposes a theory which claims to meet both the demands of the writings of Leo XIII and the realities of American pluralism today. In the last two-thirds (after an examination of the religious freedom clauses of the First Amendment to the federal Constitution) he considers specific conflicts which arise when Catholics meet other Americans to work out our national life. Here the current constitutional law is explained, Catholic principles set forth, and some course of action recommended to minimize or reconcile the conflicts. Both parts of the book needed writing; both are well written; both are controversial.

The political writings of Leo XIII are landmarks, and Father Regan builds on the comprehensive analysis given them a decade ago by Father John Courtney Murray. The crucial question on the theoretical plane for American Catholics is whether Catholic theory necessarily sees state establishment or preferential treatment of Catholicism as "the ideal." There is no question that Leo's writings appear to give an affirmative answer to this, and such has been the "traditional" position on Church-state which claims to be built on them. The book's contribution here is not a development of a new position—Father Murray's is accepted—but rather a way of interpreting the Leonine documents. Father Regan meets the most difficult texts head on, and grounds his distinction by seeing Leo directing these writings to a "paternal" society, and not adverting to "modern democracy." "If Leo's reference to the body politic and the state are specifically applicable to paternal society, then it is an inescapable conclusion that his blueprint on the ideal relationship between the Church and state was specifically designed to apply to that type of society. If he never expressed the conception of democratic society in the modern context, then it would be foolish and grossly unfair to Leo to suggest that he intended his blueprint as an ideal for that type of society" (p. 46). If the distinction at first seems merely artful, the book makes a strong case to show that it fits the facts.

The latter part of the book deals with concrete problems—religion in the public schools, state aid for parochial schools, obscenity censorship, anti-birth control and Sunday closing laws. Here the author's understanding of the uses of pragmatism in politics and law, commented on by Father Murray in his foreword, shines. So, too, does a careful knowledge of current constitutional law, manifested by a bravura skipping back and forth among the opinions of the different justices in different cases in a fashion that may leave the uninitiate breathless.

"No writer on the topic of religion and education can hope to satisfy all critics" he writes on page 168. Unquestionably this will be his experience. One may picture "typical Catholics" and "typical secularists" exchanging smiles for frowns as Father Regan passes from defending last year's decision banning the New York Regents' school prayer, to giving a negative vote for any religious displays or symbols (especially Christmas) in the public schools, to advocating state aid for parochial schools not only as constitutionally permissable but as politically prudent.

What he has done in this area is to take his stand on two fundamental principles of contemporary constitutional law. The first is that the Fourteenth Amendment revolutionized federal-state relations, and that as a result "at least approximately the same degree of protection is afforded the individual as against both federal and state establishments of religion and infringements of religion" (p. 91). The second is the "principle of neutrality" (reaffirmed this June in the Bible-reading cases), that "neither a state nor the federal government may prefer one religion over another or all religion over nonreligion" (p. 100). I term these fundamental in today's constitutional law, because they have been debated in the past, and much time and effort has been spent attacking them. But

they have been vigorously affirmed by the Supreme Court, which this year referred to arguments against them as "mere academic exercises."

This points up the specific virtue of the book: it deals with problems in terms of alternatives which are real under the current law. Father Regan has written clearly and intelligently, and has made an important contribution to the thought and literature of Church-state in the United States.

JON O'BRIEN, S.J.

The Unity of Christians. *By Augustin Cardinal Bea.* Edited by Bernard Leeming, S.J. New York: Herder and Herder, 1963. Pp. xvi-231. $4.95.

It is not the theme alone which makes this collection of Cardinal Bea's articles, conferences, and interviews a most unusual reading. Many theologians have written about the unity of Christians, although their considerations and discussions often must remain in too technical a sphere to provoke a response from the ordinary reader.

Cardinal Bea's reflexions reveal the biblical theologian, and this is precisely their revolutionary element. The mature word of a man who, inspired by Scripture, has identified himself with the deep and essential longing of all Christians for unity, is almost a prophetic call to carry on the re-awakening of a consciousness which for so many centuries had been overpowered by narrow-mindedness and by bitter polemical disputes, if not by open hatred and mutual acts of violence. Perhaps much of this new attitude is due to a general trend of contemporization of our battle-weary world, but Cardinal Bea is far from assuming an unrealistically optimistic outlook.

His word of Unity is a hard word. With almost shocking sincerity he points out again and again the seemingly unbreachable abyss which separates us from Protestants (a name he dislikes) and from the Eastern churches. Overlooking possible prejudices still existing on both sides, he above all refers to the doctrinal barrier: "Any 'conciliatory' attempt (speaking of the Second Vatican Council) to water down or to explain away dogmas would be an infidelity to the command received from the Lord and, moreover, would destroy its own purpose. The most responsible of our separated brethren themselves repudiate any idea of unity at the expense of truth" (p. 138). A true union cannot be built on the shaky grounds of a doctrinal compromise, nor can it be achieved by any kind of superstructure which would include all the churches and not identify itself with anyone in particular: "Here also Catholics can only respond with a 'non possumus.' The very nature of the church, willed and sanctioned by our Lord, is contrary to any compromise in matters of doctrine. Any weakening in this respect would compromise faith itself" (p. 140). Thus the only possible union is the one achieved within the Catholic church.

This realization which for so many of our separated brethren is a source of disappointment and an object of severe criticism, should not lead us Catholics to a proud rejection, but to the humble recognition that the load of truth is a heavy load: "About catholic dogma we are obliged

to be uncompromising. Yet this intransigence, joined to the memories of past struggles and of the injuries inflicted during them, has too often tended to harden the minds and hearts of the separated brethren and to lead them, if not to hatred, at least to lack of any real interest" (p. 45). These tremendous obstacles, however, should not detain us from cooperating in the urgent task of promoting unity, a task from which nobody is excluded. With particular insistence Cardinal Bea outlines the areas in which this can and should be done: prayer, sacrifice, a true christian life, adherence to the "undivided and undiluted Catholic truth," or in other words, sincerity, knowledge of our separated brethren and their belief, clarifying conversations, cooperation, wherever possible, in matters of common interest, but above all, love and respect: "Our attitude towards Christians of other faiths . . . must be formed by the teaching of the New Testament; it must be marked with such humility and deep respect for our neighbour that we acclaim him even a better Christian than ourselves, (p. 59)" for our separated brethren are indeed Christians, too.

This, in brief, is Cardinal Bea's word of re-union. It is an unmistakable echo of the call of our Lord, so clear and urgent in our needy times, "to do our part in the realization of Christ's desire that there may be one fold and one shepherd" (p. 93).

O. Begus, S.J.

Personality Development in the Religious Life. *By John J. Evoy, S.J.* and *Van F. Christoph, S.J.* New York: Sheed and Ward, 1963. Pp. 247. $3.95.

Fortunately more and more religious are becoming aware of the psychological problems involved in the development of personality in the religious life. But not all have the training to read through the jargon of the periodical literature. Fathers Evoy, a psychologist, and Christoph, a sociologist, present in *Personality Development in the Religious Life* a discussion of the influence that one's child-parent relationship has on one's later life. The authors employ the "interruptive technique," which is in the form of a dialogue by the two priests, thus making the approach more human.

The authors follow substantially the theoretical framework of David P. Ausubel, a modern psychiatrist, on infant behavior. After discussing earliest human experience and different theories of infant behavior they present a brief description of constitutional typology according to the foremost student in the field William H. Sheldon (chapters one to four).

In chapter five we are brought vis-a-vis with Ausubel's theoretical position on the development of the child: as the child gets closer to his second birthday he comes to believe that he is no longer omnipotent, but rather his parents are. "This is the great crisis in his development" (p. 51) What is there in the child that makes him worthwhile? In almost a state of panic the child is "posed" with a dilemma: is he or isn't he important? The things the child can do are so meager when compared with the activity of his parents that the solution cannot lie along the lines of competing with the activities of his parents. Ausubel suggests another possibility: "satellization." This is defined, "as a dependent identification

with the two giants who are his parents." (p. 52) The authors explain at length this pregnant theory of Ausubel. If in this process the child feels rejected in any way, his personality development will be hindered and the consequences will appear later in life.

The authors also discuss how the child can be accepted by his parents and the effects that this will have on his further development. Extrinsic evaluation, acceptance of the child on account of what the parents can gain from the child, is contrasted with intrinsic evaluation, acceptance of the child because he is their child. But since being wanted on any terms is preferable to non-acceptance or rejection, the child will take acceptance on the best terms he can negotiate. And "the child invariably takes the perceived parental evaluation of himself as correct." (p. 69)

We might say that the rest of the book is an explicitation and application to the religious life of what has been presented so far. Rejection as such is treated more fully in chapter five, one of the best chapters in the book. Here some of the consequences of parental rejection as manifested in religious life are presented. Anxiety—one of the effects of rejection—is dealt with in chapter six. Childhood and adolescence each receive a separate chapter. The problems these stages of development present and their consequent impact on future religious life are treated clearly and practically. Finally four unhealthy forms of satellization (overprotection, overdomination, underdomination, underappreciation) are considered adequately under separate headings. At the end of the book eleven pages of thought-provoking concluding remarks pin down some conclusions and corollaries.

I think that even though this book has been written for religious sisters anybody interested in the religious life should read it. Spiritual band-aids have been used too generously in the past—and even in the present—for all sorts of difficulties in the religious life. This book will help spiritual directors and superiors to be more cautious and subjects to be more understanding of themselves and their immediate neighbors, including their superiors. Its lack of technicalities, its humour and fluency of style make it very readable.

JUAN J. SANTIAGO, S.J.

The Prison Meditations of Father Delp. New York: Herder and Herder, 1963. Pp. xxx-193. $4.50.

In the course of a person's life it is often a tragedy that brings him up short and forces him to a sharp and searching look at himself and his surroundings and at the real meaning and worth of both. This book records such an examination. The tragedies which faced the German Jesuit Alfred Delp were the destruction of his homeland and the world during World War II and his own imminent death at the hands of the Nazis.

The work is made up of five powerful meditations on different parts of the Christmas cycle, essays on the tasks and needs of man, the world and the Church today, reflections on the Our Father and the Come Holy Ghost, and some brief but moving thoughts of Father Delp written just after his final condemnation.

The pages have about them a ring of Thomas Merton (who writes the

introduction to the book) insofar as Father Delp insists that the Church and the Christian must not—and cannot—stand aside from the problems and deepest needs of modern man. The individual must enter into a perfect relationship with God before he fulfills the purpose of his existence, but this should not keep him aloof from mankind. And there is much in the Church that seems to exist more in the name of habit, convenience, safety, and middle-class respectability than in the name of God, and which can hardly be considered apt vehicles for the coming of the Holy Spirit. Modern man has wounds that are deep, wounds that will certainly not be healed by any religious endeavors which merely skim the surface. But the one who does tend to those wounds will also be the one who wins man's heart; it will not be the one who passes him by in the name of his holy duties.

The meditations on the Sundays of Advent, on the people of Christmas, and on the Epiphany are especially incisive, and the essays of the second section provide bracing spiritual reading for any time of the year.

James H. Breininger, S.J.

The Adolescent: His Search for Understanding. *Edited by William C. Bier, S.J.* New York: Fordham University Press, 1963. Pp. x-246. $5.00.

This book will not appeal to those whose only concern is with the intellect of the adolescent and the matter he studies. However, those who teach or work with teenagers as persons will find the proceedings of the Fordham Pastoral Psychology Institute (June, 1961) both interesting and helpful.

The adolescent is often just as mystified in his attempt to understand his changing self as are his parents, teachers, and priests. Thus, those who are working with him must study his search for understanding if they are going to assist and not hinder him in reaching his goal, maturity.

The twenty-four papers published here are arranged according to five divisions. The introductory papers set the stage at a level which the beginner can readily grasp and those with some sociological background can use as a quick review.

In his search for understanding, the youth seeks to understand himself, especially his newly emerged stirrings and impulses in the area of sex. Dr. Robert Campbell, a frequent contributor to the Institute, delineates the sexual development of the teenager describing the normal youth and pointing out some danger signals in this period. He presents a fine treatment of masturbation and homosexuality. Father Pius Riffel, S.J. briefly traces various psychological schools of thought on the causes of scrupolosity. His own study suggests "that scrupolosity is more significantly related to age than to sex." He points out that severe scrupolosity among children and adolescents can be indicative of pathology and gives cases. Father Augustine Grady, S.J. discusses sex education in schools, and Father Henry Sattler, C.S.S.R. makes valuable comments on parish work and counseling.

The section on juvenile delinquency is introduced by Fabian Rouke's fine paper on "The Home and Delinquency." The key to the problem according to Rouke "resides in the twin areas of accepting authority and developing control." In his explanation Dr. Rouke gives a very clear and simple explanation of id, ego, and superego which will warm the hearts of the uninitiated. The other articles—on the role of the courts, the Youth Board, and the contributions and limitations of the institutional approach—will be of value to all.

The discussion of Emotional Adjustment in Adolescence begins another series of fine papers. Dr. Graham Blaine describes the range of adjustment treating the formation of identity and its problems especially with reference to the academic setting. In another paper he describes some of the cases of serious pathological illnesses among adolescents he has treated. Dr. A. A. Schneiders discusses further the search for self-identity, the main task of the adolescent. Dr. Francis Bauer states that the essential problems of dependence and independence, especially of assuming responsibility, "are largely the result of the way in which they are treated by adults." Not all will agree with his view on the "inherent dangers" in much social legislation in relation to this topic. Papers on school counseling and pastoral counseling present practical advice. And from the psychotherapist's viewpoint, Alfred Joyce is convinced the adolescent needs more protection, guidance and maturing discipline than at any other time of life.

One would like to see the Tri-Une Conference technique tried in many more places. Schools and parishes are a fine medium for this. Martin Meade discusses educational choices and James Cribbin presents the problems of vocational choice placing the idea of vocation in its broad framework. Father Bier, S.J.'s studies in religious vocation are very pertinent and revealing especially concerning the background of the applicant and his motivation. His findings agree with other psychological studies and along with the high fallout rate in minor seminaries suggests an area of reevaluation.

The whole idea of vocation, only briefly touched on here, is much misunderstood and needs clarification both psychologically and theologically. The adolescent and his vocation in modern day society would make a fine topic for a future institute. Also, it would be helpful if the Institute would offer a bibliography of suggested readings in the various areas for those not professionals in the field. NEIL VER SCHNEIDER, S.J.

Peter and the Church: An Examination of Cullmann's Thesis. *By Otto Karrer.* Translated by Ronald Walls. New York: Herder and Herder, 1963. Pp. 142. $2.25.

This book, as the sub-title indicates, is a critical appraisal of Oscar Cullmann's theory on the Petrine succession and authority *(Peter, Disciple, Apostle, Martyr.* Trans. Floyd V. Filson. 2nd ed. London: SCM Press, 1962). The first edition of Cullmann's book, published in 1952, was answered on the Catholic side by Msgr. Charles Journet the following year *(The Primacy of Peter.* Trans. John Chapin. Westminster: New-

man Press, 1954), a fact, incidentally, of which Father Karrer makes no mention. Presumably, then, Karrer is taking the occasion of Cullmann's revised second edition to write a further Catholic appraisal.

In simplest terms, Prof. Cullmann's thesis embraces two main points. The first is the historical argument that Peter only held the primacy until James the Less assumed authority over the See of Jerusalem. The second point is the exegetical argument that the Petrine succession, as taught by Catholic dogma, cannot be supported by Scripture. Underneath both these arguments is the Protestant view that Scripture alone suffices as *the* post-apostolic authority.

In irenic tones, Father Karrer argues against the first point that James the Less did not assume the apostolic primacy by assuming control over the See of Jerusalem. Further, Peter brought the authority which he retained throughout life to Rome, where it remained after his death. These arguments are abundantly attested by both Scripture and early church documents, at least to the extent that this would have been a problem for the Christians of those early times.

Perhaps the most telling refutation of Cullmann's thesis is to be found in Father Karrer's clear presentation of the contradictions which would follow. For, "If the church of apostolic times, although a fellowship of brethren bound in the Spirit of love, is at the same time characterized by a "holy order"—"hierarchy" in the original meaning of the word—, by a collegiate leadership in the same Holy Spirit; if this circle of authorized officials is given a *primus* who carries the keys and is a supreme shepherd of the "lambs and the sheep"; and if all of this has been provided by the Lord of the church for the sake of the kingdom of God, so that the church, as God's special people, may be the instrument for inaugurating the kingdom of God, how then could the apostles have come to think that later on the church would no longer require the same order and structure, that they could change over, as they felt inclined, to some other structure, no longer having to be both charismatic and hierarchical, and yet, with its new form, still the same church as Christ conceived it,—arguing that it is, after all, a question of the inner Spirit and not of outward form? Why then did he himself give it this form? (pp. 98, 99)."

We anxiously await Prof. Cullmann's response to this and the other difficulties raised against his theory by Father Karrer.

Peter J. McCord, S.J.